The Congregational Quarterly

EDITORIAL

In the Korean truce negotiations the United Nations seem to be poised between the horns of a dilemma. Either they must agree to send back at the point of the bayonet some scores of thousands of non-Communist prisoners of war to death or slavery, or they must continue a war of attrition under military conditions of no little difficulty. With the failure of the Indian attempt to mediate it is inevitable that the question should be asked whether the war ought not to be brought to an end on the terms available. It is asked in this country: in France, for whom the situation in Indo-China does not improve: and especially, of course, in America. Is it reasonable to continue the war with its nagging losses and all the dangers of an extension to China and beyond for the sake of a few thousand North Koreans?

What's Hecuba to him or he to Hecuba
That he should weep for her?

But the dilemma is more apparent than real. When China and Russia are willing to make peace, terms of peace will be found. We have, alas, no reason to think that the fate of the prisoners of war, who are neither Chinese nor Russian, would be a matter of importance to the Communists if they wanted to end the war. Nor, indeed, can we be certain that a truce, however obtained, will be followed by a real peace. What may come of Mr. Eisenhower's visit to Korea we cannot tell. We would our hopes were expectations.

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American friends have complained that Mr. Eisenhower's election has had a less enthusiastic reception in this country than they expected. If that is so, it is due in part to the deep impression made here by the election speeches of Governor Stevenson. The liberal man deviseth liberal things: and by liberal things shall he stand, declared Isaiah. It was such a man we recognized in the Democratic candidate, and the world has great need of such. We hope we have not heard the last of him. (Incidentally, we are indebted to Mr. Alistair Cooke for reporting the Middle-west farmer who, going away after hearing the Governor speak, briefly commented, 'Some wordsmith'.)

But Mr. Eisenhower, if no orator as Brutus was, is a great man of action, who is known and trusted in Europe. If he can make the governments of Europe into a team, as he made their armies during the War, the world will have reason to be grateful. The American electorate, which gave him a landslide victory, gave his party less definite support, and some of his Cabinet appointments already indicate that the new President will not willingly become the prisoner of his party.

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Co-operation between the United States and the British Commonwealth is vital to both. It is, indeed, the key to the stability and, perhaps, the survival of Western civilization. Happily there are signs that this is being more widely recognized on both sides of the Atlantic. But too little is known by public opinion here of the springs and motives of American foreign policy. Mr. Walter Lippmann, one of the greatest American observers of the international scene, recently gave a series of lectures at the invitation of the Sulgrave Manor Board, at Oxford, Cambridge and London. Two of these have now been published in a little book, *Public Opinion and Foreign Policy in the United States* (George Allen and Unwin, 5s.). These lectures are a brief but masterly sketch of American policy, and the history and political philosophy which underlie it. Mr. Lippmann makes clear the differences between the two great parties, and incidentally shows us why popular opinion in Britain is generally more sympathetic to the Democrats than to the Republicans. But his main purpose is to explain to us that the United States has always had a policy of expansion westwards, a policy which, of course, depended for its success upon the equilibrium in the Old World maintained by the *Pax Britannica*. While that balance of power was preserved the United States was being extended to the Pacific, without interference from Europe, and so successfully that it seemed almost part of the order of nature that the nation, like its young men, could always 'go West'.

The German challenge of 1914 suddenly put in doubt what no American had supposed could ever be in doubt. It was a challenge to the existing order which was deemed to be natural not merely historical. Instead of continuing to look west, the nation had to turn around and recognize that there was a great threat from the rear, where all had been so long secure. "No one in America", says Mr. Lippmann, "had anticipated this, and few were prepared to understand it. . . . Ever since then we have been learning by hard experience that the old order of the world is broken, that it cannot be restored, and that the task of making a new order is a

task which our generation may hope to see begun but cannot hope to see completed."

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The Wilsonian ideology, which has shaped American policy ever since it was formulated, Mr. Lippmann believes to be an impossible basis for the foreign policy—too pacifist in peace and too bellicose in war—of a country that is no longer an auxiliary but a leader, whose problem is no longer "whether we will join the allies, but whether the allies will stay joined to us." He believes that the MacArthurian thesis that America is self-contained and autonomous: that her interests in Europe are no more than an expensive form of philanthropy, and that her true destiny is to keep on going west even across the Pacific into eastern Asia is being seen to be unsound. "It is being more widely understood that American power depends on her alliances and that she is a member of a community." He anticipated (during the summer) that the November election would confirm the fact that the Atlantic alliance is now the cornerstone of American foreign policy. The great business now in hand, he declares, is to develop that policy in detail; and that is matter for her allies as well as for the U.S.A., for the allies of the U.S.A. must be allies of one another. Mr. Lippmann therefore emphasizes the crucial importance of a reconciliation between France and Germany, and believes that the unity of Germany and the unity of Europe are inseparable.

This lucid, authoritative account of the first principles of American policy will help many people on this side of the Atlantic to understand some of the apparent confusions of American national and international politics, a service for which we can be grateful; for there are no longer any national solutions to international problems.

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From time to time we all need to be reminded that the refugee problem is still with us. We may be glad at the same time to be reminded of the fine record of service to these homeless and often hopeless people of the Christian churches since the end of the War, and of the work that continues. During the autumn Dr. Robert C. Mackie, Director of the Service to Refugees of the World Council of Churches and the Reverend Edgar H. S. Chandler who directs the field operations of that Service, have been in London to tell us that the Service must go on as a semi-permanent part of the work of the World Council. We have Mr. Chandler's authority for the facts of the present situation that follow.

In spite of all that has been done since the end of the war there is at this moment a refugee population in western Europe larger than the population of Canada. There are also 20,000 in Greece;

380,000 in Turkey; and 850,000 dispossessed Arabs look longingly from the hills overlooking Palestine towards their old lands and homes. In Iran 2,000 foreigners have recently become unwanted refugees, while in India and Pakistan millions of people on both sides of the borders have been made homeless by new boundaries. To complete the story there are fugitives from China, and the Koreans, whose homes and cities have been destroyed by war, as well as those who have fled from the savage tyranny of Communism. This is, indeed, 'the age of the refugee'. As long as this situation exists the Churches of Christ have an inescapable and continuing responsibility, which is accepted for us all who are willing to share it by the Service to Refugees, whose several spheres of activity ought to be more widely known.

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The two most obvious needs to be met are for the pastoral care of these tragic communities and general welfare work. The World Council regards it as its first duty to ensure that the Church of Christ is represented among them wherever they may be. So there are at present about 160 Protestant ministers and Orthodox priests supported wholly or in part by the Refugee Service. Nearly all of them are themselves refugees, and some of them have postponed or refused their emigration in order to remain with their people. In some of the camps there are now churches of real vitality. As the years pass the largest camps are being reduced in size as the people are dispersed into smaller groups, but this, which has many advantages, adds to the difficulty of maintaining a Christian ministry among them. On the other hand, such a situation does encourage co-operation among ministers and people of different communions.

The second major activity of the Refugee Service is in welfare and relief work. In 1951 the Churches distributed more than £2,000,000 worth of food, clothing and medical supplies, mostly through the agency of the local churches. With the help of funds provided by the International Relief Organization at the time of its liquidation and a recent grant of money by the Ford Foundation, the Refugee Service, with other bodies, is now carrying out housing schemes, small industrial developments and land reclamation projects; vocational training schools have been established to help young men and women to enter into the life of the locality or to prepare them for resettlement.

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But while some sides of the work are encouraging, there remains the tragic 'hard core' of the sick, aged, unemployable and generally unsuitable for emigration. These unhappy people present a series of problems to which no solutions are in sight. They appeal directly

and irresistibly to fundamental Christian charity. Who, for example, will care for refugees discharged from hospital cured of tuberculosis or other diseases and yet too weak to compete in the labour market? Thousands of such people are to be found in Germany, in Austria, in Greece, in the Middle East and the Far East. The United Nations through its High Commissioner for Refugees sometimes give help in special cases, and a recent grant of £100,000 from the British Government has meant the difference between life and death to hundreds of refugees in the Far East.

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The third major activity of the Refugee Service is in the field of resettlement. For most Displaced Persons the most satisfactory solution of their problem is to find a new life overseas. During the life-time of the International Refugee Organization over 1,000,000 uprooted people found new homes and new jobs in other lands. 'Assurances' for these people had to be provided and hundreds of thousands of these came from religious bodies and churches. At present these outlets are almost closed, though there is still a little movement of suitable people.

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The full story of this great piece of work will never be told. But it is true that a new and wonderful chapter in the history of Christian charity is being written in these days. In a time of very great need the pity of Christ and the power of Christ are manifestly at work. These are His brethren who are hungry, thirsty, strangers, naked, sick and in prison. They are His ministers who, in the World Council and other organizations, are ministering to them. It will help them all to know that we know and care about the work, and the work will be done better for our prayers.

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The death of Dr. A. J. Grieve takes from us one of our most distinguished scholars and one who through a long life of teaching and college administration proved himself to be *servus servorum Dei*. His work as a New Testament scholar is widely scattered among many familiar publications, notably, of course, *Peake's Commentary on the Bible*, of which he edited the N.T. section, and to which he published the later Supplement. Here we attempt no estimate of his varied service to the churches he loved, the colleges he served and the Kingdom of God, but do no more than add a stone to the cairn which will mark the place he held in our gratitude and love. Of his wisdom, his wit and his passionate devotion to the high churchmanship of Independency he has left no memorial except in the memories of his students and friends, from whom, as they very well knew, he always expected the best of which they were capable. He made as great demands upon them as he made

upon himself. His best work was done during the twenty-one years of his principalship of Lancashire College, where he never spared himself in his service to the servants of God. If he had had a more felicitous manner of speech his matter would have been more easily appreciated; for it was always there, a wisdom founded in the great truths of the Christian faith, and a wit sharpened by a vast knowledge of English literature. He was at his happiest at college functions, where he never failed to bring forth from his treasure things new and old, though on occasion he proved himself to be a master of assemblies. He was once called upon at a moment's notice to address a Remembrance Sunday gathering of some ten thousand people in Albert Square, Manchester. He was present as the Lord Mayor's chaplain. The address was to have been given by the 'Red Dean', then of Manchester. When the official party had assembled on the dais, Sir Robert Peacock, the Chief Constable, whispered to him that the Dean had sent word that a sudden attack of laryngitis had left him voiceless. With the service about to begin and a great multitude moved by the deep emotions of the occasion, Grieve was urged to 'say something', as indeed he did. But when he had done he was bathed in perspiration from head to foot.

At one College function every year he was accustomed after dinner, in the warm fellowship of present and old students, to review the work of the year. It was a review that neither ignored nor confined itself to successes and failures in College, but swept out around England and Wales, Scotland and Ireland: and then passed to the mission fields of the world. And he did it with a wit that delighted even its victims, for it could prick, but it never stung. One never knew whether to be glad that his eye had passed over one without finding reason to comment, or sorry to have no memorable shaft to cherish.

We should be glad to know that a *Memoir* was in preparation.

We have taken leave, too, of E. J. Price who gave most of his ministerial service to our College in Bradford, where he taught as Professor for eighteen years and as Principal for fifteen. He joined the Editorial Board of this journal in 1925 and served until his death in August, 1951. He was chairman of the Union of England and Wales in 1937-38.

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With the passing of Ernest Price our Editorial Board was reduced to three members, of whom Dr. Douglas Horton is, of course, only available by correspondence, except on his welcome visits to this country. Mr. Harold Shepheard is our one foundation member, and Dr. Will. Moore, we are glad to say, continues to serve. We now welcome as new members, the Reverend John Phillips, Dr. Geoffrey Nuttall, Principal Charles Duthie, Principal

Gordon Robinson and Dr. Pennar Davies. We look forward to sharing with our readers the wisdom and experience of these erudite and eminent counsellors.

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On a later page in our Reviews section will be found a notice written by Dr. Micklem. Here follows what is more suitable for this part of the journal:

TO AN ARTIST

Lines suggested by a first consideration of D. E. Harding's *The Hierarchy of Heaven and Earth.*

You'd paint my portrait, Sir? But do you know
What is it you would limn? To me obscure
Is what I am. Of course, if you will go
Six feet away, you'll see me, to be sure,
Human (or nearly human) with a face—
Eyes, ears, nose, mouth in place—
And trunk florescent in a senile coat
And filling up a quite extensive space,
Distinguishable from a cow or stoat
Or from most other humans. So far good.
But be it understood,
'Tis not my shape that is of interest.
And tell me how you think that you can see
What I am conscious of as being me,
Or how my present self can be expressed;
For let me give you one essential clue—
Just now I'm full of you!
So, if you paint what now I am, alas!
I am mere nothing: get yourself a looking glass!

Now take a 'plane, and rise nine thousand feet
Above the township where I make my home,
And I will stand bareheaded in the street.
The town will look like some large honeycomb.
Its denizens in one wide glance you'll see,
And you'll be viewing me,
Although invisible I shall remain
Enveloped in a large community.
We are a busy folk, I should explain;
We make preserves and metal rods and rings;
'Tis we who make these things.
So here am I distended to a town,
And me you certainly will not behold
In isolation from the manifold

Life of the factories; 'tis, like a gown,
The extension of my personality,
And, sure, without it I
Am less than my true self. Your picture fair
Will be of me, but I, good Sir, shall not be there.

Come down again; come near; come very near;
Your strongest magnifying glass apply
To hand or face, nor stay though I look queer.
And then proceed yet more to amplify
The view with finest microscopic aid;
And I am much afraid
You'll only find a mort of tiny cells
(For, I am told, it is of these I'm made);
And as for what within these oddments dwells
There should be found, by all the usual rules,
A nest of molecules,
Electrons, neutrons, protons beyond count.
Then wrestle with the *quantum* theory,
For all of that applies, I think, to me.
Thus you will find that I myself amount
To nothing, just a mere *congeries;*
And yet most surely these
Am I as Science sees me. I confess,
The more you probe, the more I evanesce!

You must depict yourself, the town, the cell,
Would you paint me; and it is sadly clear
That, though you paint superlatively well,
I shall inevitably disappear.
And even then (and this is very odd)
You have omitted God.
I do not mean, I should be called devout;
I am, indeed, a very earth-bound clod;
But should the Eternal Ruler be left out,
Who holds in being this terrestrial ball,
I should not be at all.
Ah, what am I? Apart from men and things,
Of whom I think, of whom I am aware,
I cannot find myself; I am not there!
Your projects, then, are vain imaginings,
Since I must needs escape your artist's eye.
'Tis waste of time to try.
And yet I am! Your case could scarce be worse—
To paint me, Sir, you must depict the universe!

N. M.

PERIODICAL PUBLICATIONS

Hibbert Journal. Our congratulations on the completion of the 50th year of publication and on the remarkable commemorative Jubilee number were crowded out of our last issue. It included reprinted articles by Leo Tolstoi, William James, G. K. Chesterton, Dr. W. R. Inge and Dr. L. P. Jacks, and should not be missed. The current (October) number has 'The Creeds' by Canon L. J. Collins: 'The Universities in National Life' by Dr. John Murray: 'An existential Proof of the existence of God' by Mr. Philip Leon: 'Thinking about Immortality' by Dr. C. E. M. Joad: 'Plotinus: Two New Books' by Dr. Inge.

The Modern Churchman (September, 152 pp., 7s. 6d.) prints twelve papers read at the annual conference, including 'The Contemporary Social Environment of Christianity' by Dr. E. F. Carpenter: 'Dogmatic Religion and the Climate of our Time' by Canon Grensted: 'Aims, Methods and Results of Religious Broadcasting' by Rev. Francis House: 'The Present State of Biblical Studies' by Prof. S. G. F. Brandon: 'Revelation, Inspiration and Faith' by Prof. H. G. Lewis.

International Review of Missions has 'Impressions of Willingen, 1952' by Rev. J. A. T. Beattie: 'Social Welfare Work and Social Change' by Mr. Rheinallt Jones: 'Christian Education in India' by Mr. H. S. Azariah, and other articles on missionary education. The Editor announces that Mr. Ernest J. Bingle has been appointed Editorial Secretary of I.M.C. and will take over editorial responsibility for the *Review*.

Baptist Quarterly has 'Michael Suttler and the Schleitheim Confession' by Dr. E. A. Payne: 'Mathew Arnold and the Nonconformists' by Miss Jean A. Smallbone.

The Friends Quarterly prints Prof. Elton Trueblood's opening address at the recent world conference, and other papers arising out of discussion there, notably 'The East-West Conflict' by Mr. W. Grigor McClelland and 'Race Relations' by Principal G. A. Sutherland. 'The Presence of God' by Prof. J. W. Harvey and 'The Outlook for Religion in China' by Mr. Leonard Tomkinson are good.

Church Quarterly Review has 'Let the People Read' by Rev. G. A. G. Bowden: 'Church and Chapel' by Rev. R. W. Greaves: 'The Anglican Mind of Edmund Burke' by Dr. Russell Kirk: 'St. Mathew's Originality?' by Dr. Douglas Edwards (a review of Dom Butler's book of that title): 'Acton's Political Philosophy' by Dr. G. P. Gooch. Dr. W. F. Lofthouse reviews Dr. W. L. Bradley's new book on P. T. Forsyth.

Evangelical Review has 'The Puritan Treatment of Justification by Faith' by Rev. I. J. Packer: 'Wesley's Doctrine of Justification' by Rev. G. R. Bolster: 'Justification by Faith—The Doctrine Today' by Rev. Alan M. Stubbs. Rev. John Watson writes on 'Bishop Butler as Philosopher Theologian'.

Expository Times (October) has 'The Last Supper' by Prof. G. D. Kilpatrick: a review of Wm. Temple's *Christus Veritas* by Prof. John Marsh: 'Willengen, 1952' by Prof. John Foster. (November) 'The Marxist Interpretation of History: Is it Science? by Dr. H. G. Wood: 'Creeds Essay in *Mysterium Christi*' by Rev. J. S. Lawton: 'Believing and Everlasting Life' by Rev. W. Turner.

Theology Today (July) is devoted to the Minister and the Ministry, and has many good things, among them 'The Lost Authority of the Pulpit' by Dean Theodore Wedel: 'Religion and Government' by Dr. John Mackay: 'Evangelism' by Rev. Fred B. Speakman (October) has for its theme Religion and Science with 'Natural Science and Christian Theology' by Prof. W. O. Doescher: 'Religious Perspectives in Biology' by Dr. Edward McCrady: 'Reflections on the Atom Bomb' by Prof. H. N. Alyea: 'Biblical Metaphysic and Christian Philosophy' by Prof. E. La B. Chermbounier.

History Today is a well written and well printed illustrated monthly periodical of 76 pages and is good value at 2s. 6d.

Harvard Theological Review (April) has 'A recently Discovered Fragment of the Epistle to the Romans' by Wm. H. P. Hatch: 'The Pre-Socratic World-Picture' by W. K. C. Guthrie: 'Athens, Eleusis, and the Homeric Hymn to Demeter' by F. R. Walton: 'Albinus and Plotinus on Divine Attributes' by H. A. Wolfson: 'Jovius and Herculius' by H. Mattingly. (July) 'John Colet and the Annihilation of the Natural' by E. J. Rice, Jr.: 'The Jewish Community of Ancient Porto' by H. J. Leon: 'Hypatius of Ephesus' by P. J. Alexander.

J. M. P.

THE SEVENTH INTERNATIONAL CONGREGATIONAL COUNCIL

By Sidney M. Berry, M.A., D.D.

The theme of the Seventh International Congregational Council to be held at St. Andrews in June, 1953, has already been decided. It is to be "Congregational Churchmanship". This is in accord with the decision of the last meeting of the Council at Wellesley four years ago, when the opinion was freely expressed that at the next International meeting attention ought to be concentrated upon the problems, needs, and opportunities of the Congregational churches throughout the world. The first and obvious criticism of the choice of subject is that in an age so largely dominated by the ideals and hopes of the ecumenical movement it strikes a narrower and denominational note. That criticism is a superficial one. The ecumenical movement is not a neutralizing of the contributions of the various communions which share in it, but consists rather in each communion bringing its own distinctive gifts into a united Christian witness and fellowship. If Congregationalists have nothing to offer except the vague feeling that the churches ought to be more united than they are, they are likely to be mere passengers on that ship which is the symbol of the movement, and they may find themselves carried to some strange shores. The effort to get down to our own constitutive principles of churchmanship is not a movement away from others, as if we were drawing ourselves apart into a select and superior company. Congregationalists are not likely to fall into that particular error. They are perhaps more prone to think that vague sentiment can provide a basis for closer church relationships—an illusion which the most cursory knowledge of the ecumenical movement ought to dispel. Our need at this stage is to know where we stand and why we stand there, so that we may bring to the world-wide Christian fellowship something with more body in it than mere geniality. That, too, is our need for the sake of the better and clearer ordering of the life of our own churches throughout the world, for in that wider setting we present a picture of endless and sometimes confusing variety. Not that we have a monopoly even of variety! The more centralized churches with their rigid types of government have proved abundantly that within their spheres they fail to present a very coherent picture. But the tendency to variety is perhaps more noticeable in Congregationalism than in other communions. There is variety enough in the Congregational churches of any one national group. On the wider field of the world the variety becomes bewildering.

The churches formed by Congregationalists in a world setting fall into three broad groups. There is, first of all, the largest group in the English-speaking world, with its historic roots in our own country. Its beginnings were carried by the winds of persecution to Holland and then to the shores of the American Continent, and in a later and more tolerant age it took a more peaceful journey to new lands across the seas in the eras of emigration. Then, secondly, there are the churches founded by Congregational missionaries from Britain and America in all the lands to which they went with the Gospel of Christ. They did not go to those lands with the purpose of founding Congregational churches, and the churches which were founded as a result of their labours could not in the nature of things be Congregational in polity. Nevertheless the churches took the impress of the men and women who were instrumental in founding them, and if they were not Congregational in polity they were largely Congregational in spirit. Many of this group of churches have become parts of the United Churches which have grown up in different countries of the world, as for example, the United Church of Canada, the Church of Christ in China, the Church of Christ in Japan, the United Church in the Philippines, and the boldest effort in Christian union which has yet taken place, the Church of South India. That story is by no means ended yet, for other unions are either well on the road to achievement or are in contemplation. Year by year the picture changes, and he would be a bold man who would set a limit to possible unions of churches in the future. It is noteworthy that, in all these cases, churches founded by Congregationalists have become parts of the United Churches.

The third group of Congregational churches in the world consists of those, mainly on the Continent of Europe, which, without any connection with our English-speaking tradition, have been led to form churches on the Congregational pattern of government. The largest of these groups on the Continent is the Swedish Mission Covenant Church, the Church of a great revival in the mid-years of the 19th century. The oldest member of the group of Congregational churches on the Continent is the Remonstrant Brotherhood in Holland, dating from the early years of the 17th century and cradled in persecution, as we were. Their churches were founded in a movement of protest against the extreme Calvinism of the period and have stood valiantly for religious freedom ever since. That by no means exhausts the list of Continental churches which follow the Congregational polity. There are Congregational churches in Czechoslovakia, with which at the moment we have no contact, although they are much in our thoughts and prayers. There are the Bulgarian churches founded by missionaries of the American Board, whose leader is in prison, serving a life sentence on the charge of espionage. There were some scattered Congregational churches in Poland, but few, if any, traces of them remain now.

There is a small group of churches in Germany, few in number, fundamentalist in theology, but very active in witness and service.

This does not pretend to be a complete catalogue, but enough has been said to show the wide variety in the Congregational family. The question rises immediately, "Are they a family or can they ever become one?" And that question leads to the further one, "What is the bond between churches which links them together in one tradition?" We speak of the Congregational tradition. What exactly do we mean by it? Is it definable at all? That question may cause some embarrassment to us when we are challenged with it by adherents of other communions. Our answers are often vague and hesitating and give the impression that we are not too sure ourselves of our constitutive principles. It is certain that Congregationalism is easier to discern than to define, but in a life as complex as this, that may not be a bad mark against us, and in any case we are not alone in facing the difficulty of definition. But in the light of the facts of the situation of which a rough description has been given above, one conclusion seems clear. The distinctive mark of Congregationalism is not to be found merely in its church polity. That taken alone is not a distinctive mark at all. It may be, indeed it certainly is, part of our tradition, but there are groups of Christians far removed from us in other things, who order their life along the lines of local autonomy. In the vain passion for religious statistics, if Congregational numbers were to be assessed on the basis of mere polity, we should make a far larger showing than any claims which have been made hitherto, but we should not easily recognize many of the company as our spiritual kith and kin. There is no very intimate bond between those who claim independency. All those who have worshipped and served in the spiritual atmosphere of the Congregational churches know well enough that independency is an inadequate word to describe it. It is something richer and more colourful than that. Perhaps the absence of a closely-knit organization gives more scope for the free play of the human spirit so that fellowship is more informal and therefore more real. Whatever the reason, there is little doubt in the minds of those who have more than a bowing acquaintance with Congregationalism that it provides a real and treasured spiritual home which, perhaps, could not be found in the same fullness elsewhere. Nor is this the description of a favourite religious club, to use the word of some critics; it is the condition of the deepest worship and the most effective service. Again the Congregational attitude towards formal statements of Christian belief, that they are not to be imposed as a condition of membership, is the relief from a bondage to those who rate real belief so highly that they hold it ought to be freed from the mental adjustments and entanglements of credal subscription. It is noteworthy that in this aspect of the Congregational tradition those who prize a liberal theology and revivalists like the Mission Covenant

churches of Scandinavia join hands. They differ widely in theology but they would vie with each other in demanding that belief should be real and heartfelt. These are no more than passing comments on some of the distinctive characteristics of Congregationalism as it is represented in this varied family of churches throughout the world. It needs to be examined more closely and tested by the standard which every Christian Church must be ready to face, and furthermore it must be rescued from the vagueness into which we are prone to fall. A new presentation of our Congregational conception of churchmanship is an urgent necessity today, primarily perhaps for ourselves, that our loyalty and service may be more than formal, and as the fundamental equipment for our task of evangelism. That is the reason for the theme of the meetings at St. Andrews. It is no remote theorizing on which we are to be engaged, but a line of thought vitally related to the health and vigour of the churches today.

The International Council invites all Congregational churches and their ministers to share in thought and prayer in the elucidation of the theme, and to that end a preparatory booklet has been prepared by the Study Committee under the leadership of Principal Duthie under the title of *Congregational Churchmanship*, outlining some of the questions raised in the subjects under discussion, and appending a short list of books to be consulted. It is hoped that this booklet, which can be obtained from the International Congregational Council offices at 110 Memorial Hall for 1s., may be widely used by discussion groups in the Congregational churches in every country, in the period before the meetings at St. Andrews commence. If such groups arrive at conclusions which they would like the Council to consider they are invited to send them to one or other of the delegates who will represent their countries. This is an attempt to make the St. Andrews meetings of wider significance than a select body arriving at conclusions among themselves, of which the churches at large may never hear. There is in the method of this Conference an opportunity for something much more useful and effective.

With that in mind let us take a glance at the subjects which fall under the heading of the main theme. Consideration of the theme begins with the basis of our conception of churchmanship. What is the foundation upon which we build our doctrine of the church? This, of course, raises the whole conception of authority. Is that authority to be found in the Word, in the Spirit, or in our experience? Recognizing at once that these are not exclusive alternatives, how do they merge and blend into a coherent presentation? And is there anything distinctive in our Congregational conception as contrasted with that held by other sections of Protestantism?

From that beginning the next stage is the consideration of the principle of Congregationalism as it is expressed in the ordering of

the local church, and in the representative bodies which the denomination has called into being, particularly local and national Unions. This is no merely theoretical question. The relationship between the decisions and actions of representative assemblies and the considered judgments of individual churches has been a burning question in relation to the wider movements of Congregationalism in many lands. There is nothing in our system of church government which gives to any of our representative assemblies the right to impose their will on local churches but, on the other hand, as a matter of practice, the churches generally speaking fall in with the decisions of assemblies by consent. Whatever authority is in question is in the nature of pastoral not magisterial authority, to use a distinction which Dr. Micklem emphasizes in some of his writings. The issue has been raised lately in an acute form in the discussions in the United States about the projected union of the Congregational Christian Churches and the Evangelical and Reformed Church. It would be a real advance if, apart from the heat of controversy, we could gain some fuller light on the relationship between the operation of the Congregational principle in the individual churches and in their representative bodies.

From that discussion which, in the main, is directed to our own internal affairs, the Council enters a wider field in considering the place of Congregationalism in the Universal Church. Under this heading come many debatable questions. It has been often said that Congregationalism represents the true Catholicity because of our acceptance of all Christians as being members with us of the One Body of Christ. But in our rejection of the idea that Catholicism means being in the Apostolic Succession in our ministries, and in our emphasis upon the Priesthood of all believers, have we thought out sufficiently our conception of the ministry and the sacraments?

Then there is the great question of reunion. It has been remarked already that Congregationalists in many parts of the world have entered into United Churches. Have they sacrificed anything vital in so doing? Is the principle of Congregationalism capable of taking new forms in an age when Church unity is not merely a theoretical question but is taking practical form? There is urgent need for us to clear our minds on these questions, and we shall be greatly helped in doing so by the presence in the meetings at St. Andrews of representatives of the United Churches into which Congregationalists have entered, and notably the United Church of Canada and the Church of South India. It is in the International Congregational Council that we have the closest touch with these United Churches, and we have the opportunity of learning from their experience what the blending of different orders into one church has meant to them. It may be added that two years ago the International Council invited Congregationalists in the United Churches to write to us about their experiences, in answer to some

specific questions, and a summary of the answers received will be published under the editorship of Dr. Norman Goodall in time to be available at St. Andrews. The International Congregational Council has also pressed for the republication of two lectures by Dr. P. T. Forsyth on *Congregationalism and Reunion*. These are now available in a booklet published by the Independent Press at the price of 5s. But these last sentences are a diversion, although a relevant one.

The next movement of the theme is out into the world where Church and State confront each other, and not always on friendly terms. In many countries of the world today the relationship of the State to the Church has brought tragedy to Christian people. In more fortunate countries the emergence of the 'Welfare State' has enlarged the bounds of State activities and has raised in new forms the relationship between State and Church. Our fathers were wont to protest against the encroachment of the State in areas of life in which it had no right to interfere. They affirmed their conviction that the Church ought to be freed from State patronage and control. How strongly do those convictions hold us today? Have we any positive doctrine of the State and its place in the working out of God's purpose for the life of man? And how does the ideal of the free Church in the free State adjust itself to the changed situation today? These surely are questions closely related to the practical realities of life today which demand informed thinking and fresh statement.

The closing subject under the one theme is the Church's ministry of reconciliation in a divided world. There are the divisions within men and between men, divisions of class and nation and race; the whole mass of explosive material lying about the world today ready for a spark to set it on its work of destructive violence. The message of the Church is one of reconciliation in Christ, but division is within the Church itself, not merely difference of opinion and practice, but the bitterness of mutual exclusions, as hard and unyielding as any to be found in the world. In the economic and political divisions among men the Church is regarded by many as a prejudiced partisan, the refuge of the privileged. In the racial antagonisms the Church has yet to free herself from partiality and superiority. The very thought of the Church as the fellowship brought into being by the Gospel of reconciliation sends us to our knees in repentance that we share so much in the blindness and animosities of the world, and share so little in the Spirit of Christ.

Such, all inadequately, is the outline sketch of the St. Andrews programme. It is an ambitious project. Those who have had a part in outlining the programme have been conscious of Divine leading, and whatever the future may have in store for the International Congregational Council it must not be said that it did not attempt things great enough to give it the right to live on.

GOD IN HIS WORLD

By Charles S. Duthie, D.D.

God is in His world. This we believe and affirm. God is in His world because He created it in love and loves it still. Yet we find it hard to frame an adequate picture of how God is in His world. And this is made the more difficult because much in traditional Christian faith and theology has slowly shaped for us a picture of a different kind. Our modern hymnbooks may not find a place for the hymn,

There's a Friend for little children
Above the bright blue sky—

but the sense of a gulf between God and His world remains, although now no longer expressed in terms of space. This picture of a God who is separate from His world hardly fits the faith that He is the friend for little children, and soldiers who hate war, and incurable invalids, and twentieth-century dictators.

In this paper I want to try to make good the claim that if God is as He stands revealed in Jesus, then the picture of a God who is separate from His world must be replaced by the picture of a God who is involved in it. In the record of her spiritual pilgrimage, *My Way of Faith,* Maud Petre asks whether there is an otherness that does not imply separateness. The answer is that God's is such an otherness. God is quite distinct from the world and from us, but He is not separate. That sentence expresses simply, although negatively, the theme I wish to discuss. God is not separate from the world because, by His own will, He is bound to it and immersed in its life most intimately.

I begin by setting two personal experiences side by side. On the night of 31st May, 1942, I stood looking with a numb heart at four burning bodies. They were the bodies of men of my own regiment with whom I had spoken less than twenty-four hours earlier. The incident was driven deep into my mind by the circumstances which attended it. Only an hour before it happened I had been remembering that it was the first anniversary of my wedding and thinking long thoughts of home. A sudden order came and our long procession of tanks and supply vehicles set off along the Bardia-Tobruk road. Then out of the night sky came a swift attack by a single bombing aircraft. A stick of bombs exploded across the convoy. A second later a mighty sheet of flame rose up into the darkness. A petrol bowser had received a direct hit. There were four men on that bowser. As far as we could tell, death had mercifully taken them on the instant. The twist fortune gave was that at the very last moment, and for some relatively unimportant reason, they had made an exchange with another wagon crew. One of the

four, as I knew, had served in the Army for more than twenty years and was due to fly back to Britain in a few days on the ground of extreme compassion.

I cite this incident, not because it was unusual, but because it led at least one man to ask an old question with new concern: Where is God in His world? Seven years later, when journeying in the United States, I stumbled upon a symbol which pictorially represents the depth of the Christian answer to that question although, like every answer in religion, it raises new questions. On my way to the Pacific coast I paused, like many another traveller, to view that massive cleft in the earth's crust, the Grand Canyon. It was as majestic; as subduing and as forbidding as I had been led to expect. By contrast the neighbouring Oak Creek Canyon was tiny and intimate. You could put your arms round it. The Grand held you at distance, a great distance. It was a devastating exhibition of more than earthly power. Then in a town in Missouri I was taken to see a wonderfully faithful reproduction of a section of this same Grand Canyon. It was a model in depth which showed the bizarre shapes of temples and beasts and men into which the massive rocks had been twisted. The room was plunged into darkness. Then I saw the changing beauty of the Canyon as the hard, bright light of morning gave place to the brilliant glare of noon and this in turn to the warm gold and brown of afternoon and evening. The lighting system was switched on a second time. With more leisure for detail I noticed a heavy black smudge deep in the heart of the Canyon. The light so fell upon rock and ravine that there stood out unmistakably the stark lines of a cross. That cross seemed to say, "Here, where the might of God through countless centuries has fretted a spectacle so immense that man is humbled by it, I remind you that the God of power is the God of love, and that this love is to be found in the depths of life, where suffering is at its most intense". The Cross in the Canyon may well serve as a symbol of the truth I am seeking to convey. God is distinct, but He is not separate. He is intimately bound up with the world He made. He enters into its travail. His presence with us is the sure sign of His great love and the guarantee, if I may use a phrase of D. S. Cairns, that the mysterious process that is going on in the world is a process not of judgment but of redemption.

Is this, or something like this, what we believe about God? It is true, is it not, that the longer we look at Jesus and the more we trust the insight of Christian faith, the stronger becomes the urge to think of God as the Father who lays Himself alongside His children and enters sufferingly—yes, sufferingly—into their condition? But then, on the other side, it seems that we shrink from thinking and speaking of God as thus immersed, involved, implicated in our life. At this stage in the argument let me simply state bluntly that faith in a God thus involved in our whole existence springs directly out

of the Gospel itself. When upon the ground of the Gospel we cannot affirm with confidence that God is dynamically and costingly and redemptively present in His world, we must ask ourselves whether we have interpreted that Gospel in its depth. If the thinking mind that is not Christian finds the gulf between a caring God and a suffering world most strange, the Christian mind ought to find it intolerable.

Suppose that we are asked to set the world's evil and suffering in a Christian context, while stopping short of the conviction that God is sufferingly and redeemingly immersed in the whole process of existence. What can we say? A first consideration is that the very existence of a world suitable for the life of personal beings, gifted with freedom, carries with it the possibility of evil. This possibility exists at two levels. The first is the level of natural evil. Even if men had lived the good life from the beginning, they could not have avoided the hazard of storm and flood, earthquake and forest fire. The second is the level of moral or personal evil. Men make bad choices which lead to their own deterioration, or to estrangement from others, or to open conflict. In the language of the Bible, man sins. Now the Christian mind is plainly troubled by the thought that God could ever be the author of a world in which evil is a real possibility. We suppress the rebellious cry, God ought not to have created a world at all! as creaturely impertinence. We are reluctant to state roundly that God committed the world to a great adventure so worthwhile that the inescapable risk of evil is justified.

Some would try to evade the difficulty by reducing the two levels of evil to one. Is it not possible that natural evil is the result of moral evil? What if man's wrongdoing has brought a curse upon the fair face of nature? If nature is at war, both with itself and with man, is this not because man is at war with God? This will not do. It is true that nature and man have been bound together by God, so that the one may not be redeemed without the other. We believe that in the consummation of all things the entire created order will be transformed. This is one thing: to heap upon nature the consequences of man's sin is another. On the view propounded it is never explained how man's sin affects or infects the natural realm. That is a mystery we must accept. Even, however, should we accept this reduction of the two levels of evil to one, we have still to grapple with the possibility of evil implicit in the creation of the personal spirit we call man.

It is better, I believe, to make terms with the stubborn fact that the kind of world in which a person lives and grows in commerce with other persons is a world which contains possibilities of evil, and to draw the necessary inferences. We can draw these inferences fearlessly provided we can also say that the God who launched the world upon a venture of promise and peril is a God who participates

in the unfolding drama. That creation may bring evil in its train is only abhorrent so long as God is envisaged as entirely separate from it. If God is involved, the perspective is at once changed.

The second thing we can say concerns the level of moral or personal evil itself. We cannot blame God for the evil and suffering for which man himself is directly responsible. If there were less sinning, there would be much less suffering in the world. Although the suffering of the innocent perplexes the Christian sorely, we can trace God's design to educate us into real community in the system of human relationships within which good and evil never stop at the individual life but radiate out to other lives in bewildering complexity. God intends us to discover through this discipline that we belong to each other. Yet when we have given due weight to the circumstance that so much suffering is due to sin, we are still left asking why God puts man in a position to wreak such harm, and why He sustains the very framework of law which enables it to spread. Part of the answer to this question has been skilfully worked out in such a modern Christian apologetic as that of Dr. H. H. Farmer. Man's being consists in his being set over against God in a relationship which can swing to one or the other of two poles, co-operation with God or resistance against God. Man is the creature who can respond to God or refuse God. This is what it means to be a person. To be a person is, quite literally, an *awful* destiny. This is part of the answer, but we must go further. We can accept the consequences of being a person, once we understand what it is to be a person; but the thought returns, After all, it is God that appoints this awful destiny for us. In other words, we must go on to say that when men abuse the freedom God has given them, when they resist instead of co-operating with His purpose of love, God somehow comes down into the hell they have brought upon themselves and others, and Himself bears the weight of their sin. Is there any other way by which God could convince His children that His gift of freedom was not the outcome of a cruel jest? God stands by man, even in his sin, indeed especially in his sin. Is this not what the Gospel declares?

A third consideration, still falling short of my main thesis that God is involved, is that evil and suffering become tolerable, although remaining terrible, when we look beyond the present to God's great consummation of history in the future. Amy Carmichael, writing out of much frustration from the settlement in India where little girls were reclaimed from a life of prostitution, wrote this simple verse:

> Will not the End explain
> The crossed endeavour, earnest purpose foiled,
> The strange bewilderment of good work spoiled,
> The clinging weariness, the inward strain—
> Will not the End explain?

From the heart of the New Testament arises the triumphant assurance that the End will explain. The sufferings of the present time are not worth comparing with the glory that is to be revealed. As the modern theologian is never weary of telling us, faith is by its very nature eschatological. But when we have drained the last drop of comfort from this cup, we still thirst. We do not live in the future, but in the present. It is a present in which the manifold travail of the race cries out in protest against the Christian belief in an overarching sovereign goodness. If we are to live by God and with God in such a world, surely it must be with a God who is fully involved as our Companion in the way.

At this point let us observe that Christian faith finds it almost too easy to frame a theology of God's decisive action in history in the past and in the future, but extraordinarily difficult to frame a theology of His action in the present. At this moment there is a fashion of speaking about His action in the past, borrowed from the idiom of Cullmann, which is disturbing because it is distorting. It is said that in the age-long campaign between good and evil Jesus Christ has already won the decisive battle. V-day has still to come, for the enemy is not yet defeated; but his power is broken. It remains to press home the advantage in a gigantic mopping-up operation. Now it is certainly true that the main import of the New Testament writings conveys the impression that in His living and dying and rising again Jesus Christ wrought a deed of world-shaking significance. But these same writings also convey the impression that in spite of what Christ has done, indeed, because of what Christ has done, the warfare is still being waged and will continue to be waged with mounting intensity. Three things may be said quite briefly about a deciding battle already won. First, this military metaphor describing the meaning of what Christ has done is inadequate. It suggests too sharply that the ultimate warfare is between Christ and the world of principalities and powers. Second, the truth contained in the idea must not be allowed to hide the primary importance of the fierce struggle in which we are engaged now. And third, and not least, the deed wrought by our Lord is not something on which we look back; it is that which lays bare to us the continuing character of a God who so cares for us that He enters into our life and combat, sharing our burdens, instructing us in our warfare, cheering us when faint, and leading us to victory. In other words, we find ourselves back again with the conception of a God who is involved in the living present. Neither the backward look to a decisive battle already waged, nor the forward look to the final triumph of God, nor both taken together, can satisfy the Christian heart. We long for Immanuel, God with us.

It appears, then, that when we examine the typical arguments which Christians employ in order to place evil and suffering within the framework of a Christian philosophy, we are driven back, or

driven on, to the affirmation that God is intimately involved in His world and in our human situation. I have already said that this is what we ought to expect from a proper elucidation of the Christian Gospel. It is necessary, therefore, for a moment to refresh our memories as to the meaning of that Gospel. In the restatement of the Good News, which we find in almost every religious and theological book of today, no words are more frequently to be met than these: God was in Christ reconciling the world to Himself. They contain the substance of the Christian message. In Jesus Christ God Himself takes the initiative for our redemption. The parabola of the outgoing and downcoming love of God is a movement of grace from the beginning to the end of the life of Jesus. The nadir, the lowest point, of that movement is the Cross; but the Cross only expresses in its character as climax the inner meaning of the movement as a whole. . . . God spending, giving, sharing, humbling, pouring Himself out on our behalf. To use the traditional language of the theologian, it is a movement both of incarnation and atonement, two ideas which cannot be separated from each other. So it comes home to us that God stands behind Christ, so that the work of Christ is the work of God. To adapt what P. T. Forsyth said of the Cross, the sacrifice we see is a sacrifice in which the Son could not outdo the Father.

If this is the marrow of the Gospel, we can be sure that, although God is distinct, He cannot be separate. He is involved with and in His world in so intimate a fashion that we must seek a fresh metaphysic that will be adequate to the relation between them. In the main Christian theology has proved most reluctant to make this admission. This is nowhere more evident than in its discussion of the question, Does God Suffer? The logic of Christian faith would seem to argue that if Christ suffered for us and God was in Christ, then God suffered too. Rather than say this, however, some quite honest and resolute Christian thinkers have preferred to cling to a standpoint which presents difficulties of the gravest sort. In his famous essay, *Suffering and God,* Baron von Hügel wrote:

> He knows us each and singly in all our particularity and can and does help us to become more like unto Himself. But this Sympathy is not Suffering; and, again, we never will, indeed never can, become really identical with Him. He has allowed real, direct Suffering to come as close to Him, in the humanity of Christ as, in the nature of things, Suffering could come. Let us be wise and sober, and rest satisfied with that deep Sympathy in God and this deep Suffering in Christ[1].

Observe the price von Hügel pays for denying the possibility of suffering within the life of God. To say that Christ suffers as human and cannot suffer as divine is to split the personality of our Lord into two separated parts. Von Hügel was prepared to go to this

[1] *Essays and Addresses,* Second Series, p. 209.

length because he was convinced that since suffering must always contain an element of evil it cannot be allowed an entrance within the infinite blessedness of the divine being. The theology of a man like Studdert-Kennedy, hammered out in the trenches in the First World War, stands on the other side. His task was to help men engulfed in the fearful carnage to see that God not only cared but was present in the struggle—and present, in some sense, on both sides. It was a serious reflection upon Christian teaching about God, that while his men might feel Jesus was near, they could only regard God as distant. Somehow God had become de-christianised. He had to tell them, he felt, that if Christ enters into our human hells, then God enters too.

> Father, if He the Christ were Thy revealer,
> Truly the first begotten of the Lord,
> Then must Thou be a Suff'rer and a Healer,
> Pierced to the heart by the sorrow of the sword,
>
> Then must it mean, not only that Thy sorrow
> Smote Thee that once upon the lonely tree,
> But that today, tonight and on the morrow
> Still it will come, O Gallant God, to Thee.

He called the poem from which these lines come *The Suffering God*. A friend of mine once went, as a young minister, to visit a Glasgow tenement where a poor Christian woman lay dying of cancer in a particularly cruel form. In the next room her brother lay dying of the same disease. My friend has never forgotten her sense of the presence of a Father who had a part in her dreadful pain. The last words she spoke to him were these: "It is just Hell. I couldn't go through it were it not for Him." God was 'going through it' with her. Yet there is a Christian reluctance to admit that God may suffer. Even Professor Nels Ferré, who has wrestled manfully with this problem in his two books *Evil and the Christian Faith* and *The Christian Understanding of God,* prefers, in the end, to leave the question open, although he cannot disguise the fact that his sympathy is with those who believe "that He suffers with His creation, but as the eternally creative joy of redemptive identification and perfecting[2]." The difficulties which stand in the way of faith in a God who is sufferingly identified with His world dissolve when we understand, first, that this suffering is not imposed upon God, but is suffering into which He enters for our sakes: and, second, that this suffering is but a muted, although quite real, undertone in the swelling harmony of the victorious divine life.

The difficulty, of course, is to believe in a God who is thus involved in His world, without losing Him in His world. Von Hügel, quite clearly, was persuaded that once God was pulled down into the vortex of evil, no supernatural stance was left for Him above

[2]*The Christian Understanding of God,* p. 123.

the whirling maelstrom. For that reason he insisted on the otherness of God. But as he himself well knew, God's otherness is His distinctness, not His separateness. Indeed von Hügel was quite vividly alive to the intimate link between God and His world. When it came to suffering, his logic limped. In much traditional theology there has been a similar unwillingness to envisage God as mingling with the ongoing life of the world. The unwillingness seems to be due partly to the acceptance of the Greek notion of divine impassibility, partly to a scrupulous faithfulness to God's separating holiness, and partly to the construing of God's absolute individuality in terms of a rigid independence. But now, as Christian thought wrestles with the meaning of the Gospel in a world full of evil and the threat of further evil, it finds itself constrained to affirm that God is most deeply in the world's travail. We must therefore now ask, "What is the relation of God to His world that does justice to the faith that He is redeemingly involved in the whole process which He initiated?"

There are three main ways of understanding God's relation to the world. First, we can say that God is the world and the world is God. This is pantheism. Pantheism, as John Laird held, may be distributive or totalitarian, that is, each several thing in the world may be divine, or the world may be divine when taken as a whole. While a pantheistic view of things witnesses in a defective fashion to the all-inclusive character of God, it fails to mark God as personal. God can only be personal if He transcends the world—a point sharply made against Whitehead by William Temple in *Nature, Man and God*. Pantheism has no word of grace or hope to hold out to the sinning and suffering soul of man. It was Oman who in conversation once said, "pantheism feels like ground rice and eats like ground glass."

The second main way of understanding God's relation to the world is to say that God is independent of the world and exists in an undefined relation of transcendence to it. This is the view that lies behind much traditional theology. It conserves the ultimacy of God but tends to confuse distinctness with separateness. This general understanding of God's transcendence over the world has been assailed in recent years by disciples of Whitehead such as Hartshorne and Ferré on both philosophical and theological grounds. Without committing myself to their standpoint, I believe them to be right when they maintain that the absoluteness of God does not consist in His standing outside all relations but is compatible with His standing in relation to everything and everyone in the world.

There is a third view, however, which deserves serious consideration. It is the view that God is the world and something more than the world. To put it otherwise, the world and the men and women in it live, move and have their being in God. God is the all-inclusive reality. Thinkers like S. L. Frank, the Russian émigré

who died recently in France, Dr. Charles Hartshorne, the American, and Professor Paul Tillich, the German-American, incline to this understanding of God's relation to the world. The name given to this view is 'panentheism'. It is not my purpose to defend or to pass judgment on this third view in all its aspects; but I incline more and more to think that its central affirmation accords very well with the Gospel. Although the world was created by God and stands over against Him in what Dr. Farmer calls 'relative independence', this independence *is* relative and not absolute. Because God is the all-inclusive reality, the world, as it were, rests on the bosom of God. Because the world and the men in it are rooted in the being of God, both world and men have a reference to God, a Godward-pointing metaphysical status, established from the side of God, which can be denied but not destroyed. S. L. Frank has put it in moving language:

> Religious experience is the experience of a reality which we apprehend as the condition of all experience and all thought, as the general background, the foundation and the final end of all that is given us and by which we live. . . .
>
> We have the experience of a certain omnipresent and eternal basis of all the confused, unstable and variable plurality which we call life or existence—the experience that our soul is mysteriously rooted and submerged in something all-embracing, higher and deeper than all else, the source of absolute rest and bliss. Indeed all human words are powerless to describe it—not because that to which they refer is vague or doubtful but because, on the contrary, it is so primary, so intimately bound up with our self, so all-embracing and absolutely necessary that it cannot be adequately expressed by words and ideas meant to express only the particular, the derivative and the relative[8].

If this is the relation of God to His world, we can understand why man cannot get away from God and is restless until he finds rest in Him. God is man's element. Away from God man is 'out of his element'. This being rooted in God does not mean that man is a fragment of divinity. It gives man no ground for boasting. It simply means that he is constituted in and by God. He can deny and spurn this fact, but a fact it remains. The tragedy and irony of sin is that it is man's repudiation of that which gives him the very power to repudiate. It is as if a fish were to say, "There is no water around me".

If this is the relation of God to His world, we are better able to understand the possibility of the incarnation. That man is made in the image of God means that he is rooted in God's all-inclusive being, but with a likeness to God that differentiates him from a tree or an animal. This double aspect of man's being, that he is both rooted in God and like God, makes human nature patient of the

[8] *God With Us*, pp. 42 and 43.

entrance of Christ, who is God come in the flesh. This same relation of God to the world and men makes intelligible the sometimes puzzling but quite real working of the Spirit of God outside the bounds of the Church as we see it. Georges Bernanos in that great but little-known document written in exile during the Second World War, *Plea for Liberty,* thus apostrophizes the nameless heroes of the conflict:

> Free men who are dying at this instant and whose names even we do not know; free men, dying alone at dawn between glaring, bare walls; free men, dying friendless with no priests, sweet familiar home scenes in your mind's eye; free men, who as you cross the short space between your prison and the ditch, feel on your shoulders the sweat of a night of agony grown chilly; free men, dying with undaunted words on your lips, and those who die weeping, wondering bitterly if it is all for nothing—the sigh from your bullet shredded lungs rises unheard, but this slight breath is the breath of the Spirit. I am not using the language of a pulpit orator or a neo-Catholic poet; I am stating a true fact, as simple as two and two make four[4].

Furthermore, this conception of God's relation to His world throws fresh light upon the character of sin. When God is so distinct from us as to be separate, it is very hard to believe that sin is the flouting of His love. When ordinary people complain that they cannot see how they can be refusing a God who is 'out there' and whom they have not met, we are at a loss to answer, because we have no picture of a God so bound up with man's life that all wrong done is wrong done against Him. It is even worse when we try to bring home to modern man the truth that he had a share in crucifying Christ. He may admit that the sins which crucified Jesus are the very sins of which he himself is guilty, but that he was there and had a share in that fell deed is incredible. He needs a picture of his own rejection of God in terms of his present life that will make Calvary luminous. Such a picture is provided by the truth that in God we live and move and have our being: our life is so bound up with His that He is reaching out to us at a thousand places, so that every rejection of the good, every injury done to our neighbour, every hardening of our hearts against those who love us, every suppression of the higher claim is a wounding of the divine love.

Not least this view of God opens a window on a larger world for all who are afflicted and haunted by the suffering of life. Because of this relation between God and His world He enters humbly, in love, into their condition. This wonderful humility of God has been beautifully expressed in the words of Tagore,

> Here is Thy footstool, and there rest Thy feet where live the poorest and lowliest and lost.
>
> When I try to bow to Thee, my obeisance cannot reach

[4]p.132.

> down to the depth where Thy feet rest among the poorest, and lowliest and lost.
>
> Pride can never approach to where Thou walkest in the clothes of the humble among the poorest, and lowliest and lost.
>
> My heart can never find its way to where Thou keepest company with the companionless among the poorest, the lowliest and the lost[5].

God is truly our Companion on the sorrowful ways of life. By the miracle of His self-identification with us, He takes our suffering into His own heart. To believe in such a God makes Christian service a deeply satisfying collaboration.

In conclusion I add three brief comments on what I have written. The first is that if there is any truth in what has been said, we can put our trust in a God who is dynamically present in the onward moving history of the world. He is at once above the process as its Lord and creatively active within it. Men may so mismanage their freedom and abuse the good earth that His purpose seems to be thwarted. But He is surely working out His purpose, whatever the appearances. He is not only the conductor-composer who adapts the music in the moment when its harmonies are threatened by the discords of human sin: He is within the orchestra which He conducts and for which He provided and adapts the music. God is distinct but not separate. The God who is above and in and through the world and its history because the world and its history are in Him is our final confidence. To believe in this God is no easy thing in an age in which the massive weight of evil bears so heavily upon the Christian mind as to call His providence in question; but at least it is less difficult than believing in a God who cares but is somehow apart from the struggle.

The second comment is an answer to the objection that all this is very far removed from the Bible and a truly Biblical theology. I chose quite deliberately not to begin with an analysis of the Biblical doctrine of God. And having taken another path I cannot finish neatly by turning to the Bible to furnish an array of proof texts or to offer a system corresponding to the idea we have examined. Only here and there do the Biblical writers hint at what we may call the metaphysic of God's relation to His world. What hints there are confirm rather than deny this thesis. The idea of the living God, of the God in whom we live and move and have our being, of the God who visits and redeems His people has surely kinship with what we have explored. For the justification of the development of what I consider to be a Biblical kernel of truth I would say that a Christian doctrine of God can be based on the Bible without being bounded by the Bible. In this respect we have a task to perform for our own time which may be as crucial for coming Christian generations as

[5] *Gitanjali*, p. 8.

the work of early Christian thinkers on the doctrine of the Trinity was for subsequent ages and for us. I am aware that there are serious difficulties facing the kind of view I have outlined. If God is the all-inclusive reality, then evil would have to be regarded as lying within or even belonging to that reality. We should then have to maintain the precarious position that, although evil has its place within the being of God, it cannot be predicated of God. I content myself with saying that this position may not be so indefensible as at first sight appears.

Finally, if there is any truth in this notion of a God who is involved because of the very structure of His relation to the world, it is likely that we can understand this only in the measure in which we ourselves are involved. Is it fanciful to suggest that we tend quite naturally to think of God as separate from His world, because the self-contained, independent and even isolated individual being is the false ideal from which we find it hard to break away? We remake the Christian God in our own weak image. While God is fullness of being in Himself He is precisely such fullness of being as overflows creatively, bringing other beings to birth to share His life. As we come to know Him, we enter into an understanding and into an experience of the essentially outgoing movement of care and concern for others that comes from the depth of His heart. Through Him we repeat derivatively on the finite level the 'agape' that is ultimate in Him. The idea of a costly Christian involvement in the needs and sins of the world is an idea which the best Christian thinking of today has been constantly forcing upon our attention. It is an idea which takes flesh in countless Christian lives. The only way in which this can be described adequately is by saying that God catches us up into His own redemptive action. I live, yet not I but Christ liveth in me. As the deepening of this experience gives us fuller insight into the involvement of God in the world which He so loves, I believe that we find ourselves driven to seek the basis of such involvement in the enduring relation between God and His world which has been suggested.

THE CENTENARY OF ROBERTSON OF BRIGHTON

By Perrin J. Spooner, B.D.

"Rightly understood, mankind lives and grows on great sermons; and in no other way", declared Silvester Horne in his lectures, *The Romance of Preaching,* the last of which he delivered only a few days before his death. Yet, few accomplishments of men are, in general, so ephemeral as preaching. For this reason alone the centenary of the death of Frederick William Robertson, who died in 1853 at the age of 37, is not without significance. When he died he was scarcely known beyond the circle of his own private friends and among the congregations to whom he had ministered. He received no preferment, wrote no books, formed no party. Only one sermon of his was published during his lifetime. Nevertheless it is probable that his sermons remain to this day the most widely read and highly prized among those of the last hundred years. Dean Stanley pronounced him "the greatest preacher of the century"; while Hensley Henson did not hesitate to say that he "has wielded an influence wider and more beneficent than perhaps has belonged to any preacher of our national Church." Nor has his influence been confined to English-speaking peoples—witness the glowing tribute and admirable summary of Robertson's life and work given by the German theologian, Otto Pfleiderer:

> "The biography of this man, so admirably executed by Stopford A. Brooke, reads like the life of a saint, but of a Protestant and modern saint, who does not escape out of the world, but, as a soldier of God, fights the great fight with all ungodliness, with the sins of the upper and the lower classes, with the unreality and falsehood of even religious parties; who at the same time keeps his own soul unspotted from the world, and who is compelled often and deeply to drain the bitter cup of suffering, which no soldier of God can escape in this world of wickedness and folly. There is little in homiletical literature to compare with the four series of Robertson's sermons, in respect of wealth and depth of thought, strength of moral pathos, warmth of religious emotion, clearness and vividness of style, and elevation and beauty of language".

The clue to the secret of this astonishing and continuing posthumous influence is, in part at least, to be found in the two volumes of Stopford Brooke's *Life and Letters of F. W. Robertson,* published in 1865. Of the bare outward career of Robertson there was little enough to record, but such was the inward life of the man

that the biography can rank along with Stanley's *Life of Arnold* as one of the foremost in the literature of the century.

The Man

Robertson was born in London on 3rd February, 1816, but both his parents were Scottish Celts—and proud of it. His father and grandfather were Army officers. His education was more varied than is usual, and he went in turn to Beverley Grammar School, Tours, the New Edinburgh Academy, Edinburgh University; then, after being articled to a solicitor for a year, he proceeded to Brasenose College, Oxford. From the first he had wanted to follow his father's military career, and although, at length, he consented to his father's wish that he should take Holy Orders, the lodestar of his whole life remained the passion to "endure hardness as a good soldier of Jesus Christ." An accident to his knee prevented his taking an active part in the University athletics, and he made few friends, read discursively, and, in general, did not like Oxford. However, he became a member of the Union and frequently spoke in its debates. The Tractarian Movement, centred in Oxford, was then at its height, and the controversy affected him acutely, though both then and afterwards he refused to ally himself with either side. Henry Crabb Robinson wrote of him at this time: "He is liberal in his opinions; and, though he is alarmed by the Puseyites, he seems to dislike the Evangelicals much more."

Having taken his degree at Oxford, he was ordained in 1840 and began work in the poorest parish in Winchester. At once the strain of asceticism in him led him to such excess of zeal that his health broke down, and he was compelled to go abroad for rest. There he became engaged and married in 1841. He returned to a curacy at Cheltenham. Here "he began to hew out his own path to his convictions." He steeped his mind in Carlyle, read deeply in historical books, Tennyson, Shelley, Wordsworth, Dante (whose *Inferno* he seems to have committed to memory), and German metaphysics. Moreover he kept up his early interest in science, especially chemistry and physical geography, besides giving keen and well-informed attention to the current questions of the hour. It is not surprising that the ferment in his mind, and his deep discontent with the narrow Evangelicalism he encountered in Cheltenham, brought about a crisis. He resigned his curacy and went abroad to think things out afresh. The Heidelburg congregation, to whom he ministered for a short time, invited him to remain as their regular pastor, but he returned and was appointed to the poorest parish in the city of Oxford. Two months later, however, he was invited by the trustees to become the minister of the proprietary chapel of Holy Trinity in Brighton. He preached his

first sermon there on 15th August, 1847, and on the same day six years later, 15th August, 1853, he died from inflammation of the brain. It was his short ministry in this somewhat sombre and forbidding chapel which bequeathed the rich legacy of his preaching and teaching that we now possess.

Robertson was a man, in Lincoln's phrase, "dedicated to the task." His appearance was striking—aristocratic, stern, animated, yet severe. His character was compounded of strong contrasts yet was one of unswerving integrity; utterly fearless in his loyalty to the truth as he saw it, yet burdened with an extreme sensitiveness; with a depth of sympathy which caused him acutest suffering, yet intensely proud. His friends spoke of him with a warmth of affection as entire as their recognition of his intellectual eminence. This affection was the more marked by reason of the fact that there was oftentimes something morbid about him and, as Hort observed, "a total want of humour." Especially was this shown in his constant references in his letters to his dislike of preaching, his repeated conviction of his failure, and his severe judgments upon parties and movements of which he did not approve. How much this was due to the sheer physical pain from which he suffered we can only surmise, but he himself told of the prostration which preaching cost him: "Sunday night, Monday and all Tuesday, are days of wretched exhaustion—not despondency, but actual nervous pain." No doubt this largely accounted for his outburst: "I wish I did not hate preaching so much, but the degradation of being a Brighton preacher is almost intolerable."

Hensley Henson's summary of his character goes far to explain the remarkable reception given to Brooke's *Life*:

> "The fervour of the martyr went along in him with the cold reasonableness of the philosopher. He was at once an enthusiast and a practical man, a lofty spiritual preacher and a keen sportsman, a fierce advocate for social justice and a relentless critic of popular aspirations, the least insular and the most patriotic of English preachers, the most virile of thinkers and the most sensitive of men. It was the union of so many contradictions in the complex whole of a single character that fascinated and alienated at the same time, raised expectations and disappointed them, invited supporters and repelled them."

Hence it was that he was both acclaimed and abused, alike by Tractarians and Evangelicals, by the upper classes and by working men. "My tastes are with the aristocrats, my principles with the mob", he wrote. He admired and went far to support the principles of the Christian Socialists, Maurice and Kingsley, yet he sternly refused to associate with them or to countenance what he regarded as "socialistic tendencies". He took a leading part in

founding the Working-Man's Institute and was invited by the committee, composed solely of working-men, to deliver the opening address. In "a brave and noble speech" he won their deep and life-long respect, the more profound because, in the same address which brought upon him opprobrium as a revolutionist and a Socialist, he fearlessly exposed the weaknesses and falsities that threatened to undermine the justice of the men's cause.

It was inevitable that such a man, with an almost morbid conscientiousness and with a scrupulous loyalty to the truth for which he sought through long and costing struggle in his own mind —sometimes walking for hours at night, and even the whole night through—should find himself lonely and bitterly opposed from every side. To this his sensitive soul reacted by throwing him back upon himself, so that he became more and more aloof from all except from his closest friends. "To live is unvaried trial", he wrote, and his sermon on "The Loneliness of Christ", was a veritable heart's-cry. Without doubt there was "something bizarre and volcanic about him." "His very calm was a hurricane", said his friend, Lady Byron. But the one touchstone of his character was first and last his passionate affection for his Lord, whom he loved to call "the Saviour" in whatever company he was. "I am not fulsome in my language of him", wrote one who knew him well, "when I say that the Spirit of Christ saturated everything he said and did." He himself could only say: "The one great certainty to which, in the midst of the darkest doubt I never ceased to cling, was the entire symmetry and loveliness and the unequalled nobleness of the humanity of the Son of Man."

Robertson Nicoll has recorded a description given by R. H. Hutton which, more than any other, seems to bring Robertson of Brighton near to us. Hutton had the warmest admiration for him both as a man and as a preacher. On first hearing him he was specially impressed by a certain effect of chivalry and romance which was inseparable from Robertson:

> "This half-ideal and romantic aspect of his influence was due to a number of causes; a little perhaps to the symmetry of his figure and his faultless features; more to the half-commanding air and military carriage expressing, if not resulting from, his strong passion for a soldier's life, and his eager preparation for it in youth; still more to the hectic expression of nervous suffering which his constitutional delicacy, his liability to strong excitement, and the lassitude which followed it, left almost always more or less traced upon his face; and very much also to that delicate poetic sensibility to physical influences which always speaks out plainly in the face. . . . The slight undercurrent of fever which was, with him, due to physical delicacy, heightened the moral colours of

his mind, and gave them that air of ideality and romance for which the young are always thirsting. Not only his extraordinary eloquence, but all the constituents which went to make that eloquence, conspired to deepen this impression."

To this tribute of Hutton's Nicoll adds his own sufficient comment: "A nobler Christian gentleman never appeared among us."

The Preacher.

The middle of the 19th century was by no means the untroubled, complacent epoch which so many imagine the Victorian era to have been. England had been spared the outward violence of Continental revolutions, but the impact of new and revolutionary ideas upon the minds of men had already begun to affect profoundly every sphere of social, industrial, political and religious life. No preacher was ever more fearless in applying essential Christian principles to every vital issue of the hour than was Robertson. "Nevertheless", he declared in the superb sermon on "Christ's Judgment Respecting Inheritance", "in the popular idea that religion as such must not be mixed with politics, there is a profound truth. Here, for instance (Luke XII, 13-15) the Saviour will not meddle with the question. . . . It was His part to forbid oppression. It was a Judge's part to decide what oppression was. . . . He asserted principles of love, unselfishness, order, which would decide all questions: but the questions themselves He would not decide. And thus religion deals with men, not cases: with human hearts, not casuistry."

It was to this deeper level of eternal principle that his sermons never failed to delve when they dealt with the actual questions, however controversial, which agitated the minds of his time. He scorned to avoid the unpopularity which his vehemence drew upon himself, though he felt keenly the fierce hostility that he aroused from every quarter. With his strong independence of mind he exasperated partisans of every kind, especially the "religious" people. "I have almost done with divinity", he writes, "—dogmatic divinity, that is—except lovingly to endeavour to make out the truth which lies beneath this or that poor dogma, miserably overlaid as marble fonts are with whitewash." Hence he came deliberately to abstain from the conventional language of the pulpit. His sermons are, in fact, marked by a directness, vividness and force, combined with a noble distinction of phrase and a moral passion which alone would place him among the foremost literary figures of his time. This is the more remarkable when it is remembered that they were unwritten but had to be prepared for publication from notes taken by a member of his congregation and from some recollections of his words which he

himself afterwards dictated or wrote out for the younger members of a family in which he was interested. His manner of preparation was characterically intense, as was also his delivery.

> "I first make copious notes; then draw out a form; afterwards write copiously, sometimes twice or thrice, the thoughts, to disentangle them into a connected whole; then make a syllabus, and, lastly a skeleton, which I take into the pulpit."

This skeleton he seems usually to have taken into his hand when he began to preach, then it was soon crumpled up and allowed to fall forgotten as his natural eloquence took wing. In this he was aided by a prodigious memory whose powers vied with those of Macaulay and the late William Temple — when preparing for ordination he actually learnt the whole of the N.T. by heart, not only in English but in Greek! His gestures in the pulpit were slight and restrained; his voice low, musical and penetrating—"toned like a great bell." His style was full of poetic imagination, apt analogies and similes, and singularly free from quotations from any source except the Bible.

His Permanent Influence.

The emergence of this obscure parish priest into the eminence as a preacher and teacher that has endured undiminished during nearly a century was due, in the first place, to his biographer. Out of the murk of religious controversy—too often deepened by the intolerance of little minds—there issued in Brooke's *Life* the record of a man whose life and work were of another quality altogether. "Churchmen in search of light and air", wrote Frederick Harrison, "found a young divine of spotless character and personal holiness, who taught a pure form of Christianity as far from Calvin and Luther as from Rome, quite untainted by any attack on the creeds and formulas and equally free from any critical scepticism of Holy Writ." Thus, after the dust and heat of his own conflict had been allayed only by his early death, and in an epoch when party-cries resounded, when violent antagonisms were aroused by the conflict between traditional theology and new knowledge, Robertson stood out as "a son of consolation"—a reconciler and mediator. This was, and this remains, the lasting significance of his life-work.

He made no specific contribution to theology. He founded no school, nor belonged to any party. In these days he would certainly be described as a Liberal Evangelical. He had passed through—indeed, agonized through—the intellectual struggles with which are connected such names as Strauss, Coleridge, Newman, Maurice and Kingsley, but he had not lived to enter the new mental climate which broke in storm upon storm with the later controversies of the century. It is, nevertheless, of significance for

us to recall that Robertson stood, in some degree prophetically, upon the threshold of the era introduced by *Essays and Reviews*, Darwin's books, the works of Marx, and the beginnings of modern Biblical criticism. "No teacher has more wisely shown how the mental unrest caused by changing conditions of thought may be met. Robertson exhibited not only an indomitable courage but an insight into the deeper needs of his age, and a profound grasp of essential principles, which gave him a unique place among the religious teachers of the century", wrote V. F. Storr.

The chief value of his work lies in the firmness with which he "knew what he fought for and loved what he knew." In his own words:

> "The principles on which I have taught:—
>
> First. The establishment of positive truth, instead of the negative destruction of error.
>
> Secondly. That truth is made up of two opposite propositions, and not found in a *via media* between the two.
>
> Thirdly. That spiritual truth is discerned by the spirit, instead of intellectually in propositions; and therefore, Truth should be taught suggestively, not dogmatically.
>
> Fourthly. That belief in the human character of Christ's humanity must be antecedent to belief in His divine origin.
>
> Fifthly. That Christianity, as its teachers should, works from the inward to the outward, and not vice versa.
>
> Sixthly. The soul of goodness in things evil."

The clearness and insight with which he held to these timeless principles account for the relevance and permanent influence of his teaching, despite the transformed aspect of life and thought which "the acids of modernity" have wrought. To take them in order, as far as possible in his own words:—

1. His attitude was one of search into the wealth of Christ's teaching, search for new developments of principles laid down there in germ, and for fresh applications in his own time of truths which were in themselves eternal. As Master of the souls of men Christ is the centre of unity, in whom differences which separate us may be reconciled, by being taken up into a wider and more embracing truth. "To try merely to uproot error is to make not converts to Christ, but only controversialists."

2. The danger of seeking a *via media* as a solution to any problem is the temptation to water down truth. Beneath all our doctrinal differences lies a truth more fundamental, of which those differences are but the partial expression. The most vivid illustration of this is given in the sermon on "The Glory of the Virgin Mother". Robertson does not accept the Roman doctrine, but he declares that Mariolatry has a root in truth—in the emphasis laid by Christ on the graces of character which are distinctively feminine: meekness, obedience, affection, purity. "Now the truth

which alone can supplant the worship of the Virgin is the perfect humanity of Jesus Christ." Nothing is more characteristic of Robertson than the daring and consistency with which he applies this second principle to every issue. Thus, concerning the sacrament of the Lord's Supper and concerning the doctrine of Purgatory, he states the Dissenters' view and also the Roman Catholic view, and says: "We do not go between the two. Both of these opposite statements are truths, and we retain them." Again he says: "So long as either is a positive statement of a truth, it is right; but the moment either denies the truth of the other it becomes falsehood." It is surely not irrelevant to ask whether this seeking, not of a *via media,* but of a deeper and more fundamental truth underlying the living issues of our time, is not the truest hope of their only solution. "Distrust the simple solution", was P. T. Forsyth's admonition to his students.

3. Truth enters the mind by other avenues than that of the intellect alone, though its full expression calls for conscious reflection. Obedience is the road to conviction. "He that doeth the will shall know." Dogma was indeed necessary but never final. Theology needed the assertion of principle in place of dogma, the presentation of the living truth which, as it took root in the minds of men, should shape for itself its own expression. He taught no clear-cut scheme of doctrine to be swallowed whole. He loved to distinguish and suggest rather than to define. Yet there was no vagueness of belief, but his preaching penetrated to the spiritual needs of the human heart and showed how they could be met in Christ.

4. We must begin with Christ's humanity and from thence pass to His divinity—by the road of fellowship with Christ.

> "Begin as the Bible begins, with Christ the Son of Man. Begin with Him as God's character revealed under the limitations of humanity. . . . See Him as He was, breathe His Spirit. After that try to comprehend His life. . . . Live with Him till He becomes a living thought—ever-present—and you will find a reverence growing up which compares with nothing else in human feeling."

The reaction against liberal theology which is so evident today has far other watchwords than these of Robertson's, but it may be not untimely to recall (from the sermon on "The Good Shepherd"):

> "That divinity of His is made the pass-key by which we open all mysteries with fatal facility, and save ourselves from thinking of them. We get a dogma and cover truth with it: we satisfy ourselves with saying Christ was God, and lose the precious humanities of His heart and life."
>
> "What is it to adore Christ? To call Him God; to say Lord, Lord? No. Adoration is the mightiest love the soul can give."

5. It is folly to try to impose truth from without by authoritative declarations. It must grow and ripen from within and vindicate itself by its own inherent persuasiveness. Hence the authority of the Church was not to be blindly obeyed. As it was a product of growth in the past so it is liable to revision in the future. Truth can never be separated from life. It works from inward to outward. So with the authority of the Bible. Robertson never questioned the Davidic authorship of many Psalms, nor the Mosaic authorship, for example, of Psalm XC; but how far he was ahead of his time in his view of the inspiration of the Bible is evident:

> "I hold it to be inspired, not dictated. It is the *Word* of God—the words of man. As the former, perfect; as the latter, imperfect. . . . I hold it as a proof of the inspiration of the Bible, and divinely wise, to have given a spiritual revelation—that is, a revelation concerning the truths of the soul and its relation to God—in popular and incorrect language. Do not mistake that word 'incorrect'; incorrect is one thing, false another." (He instances the popular expression 'The sun rose this morning', which is scientifically incorrect, but not false.)
>
> "Men of science smile at the futile attempts to reconcile Moses and geology. I give up the attempt at once, and say the inspiration of the Bible remains intact for all that; nay, it would not have been inspired except on this condition of incorrectness."

6. Robertson's burning passion was to draw men into personal discipleship to Jesus Christ—to unite them by a pervasive spirit of love to Christ and to one another. From this derives his persistent appeal—how relevant still!—to seek the soul of goodness in things evil. Here for example:

> "If there has been a single principle which I have taught more emphatically than any other, it is that not by reason—meaning, by reason, the understanding—but by the spirit, that is, the heart, trained in meekness and love by God's Spirit, truth can be judged of at all. . . . Alas! alas! when I see Romanists cursing the Church of England, Evangelicals shaking their heads about the Christianity of Tractarians, Tractarians banning Dissenters, Dissenters anathematizing Unitarians, and Unitarians of the old school condemning the more spiritual ones of the new; I am forced to hope that there is more inclusiveness in the Love of God than in the bitter orthodoxy of sects and churches."

It may well refresh our souls to turn again, in this centenary year, to the *Life* and the *Sermons* of this prince of preachers.

NOTES ON THE HISTORY OF A KENTISH FAMILY

By Donald Attwater

In Kentish records of the earlier sixteenth century there are a number of references to a certain Robert Atwater (called also Attwater and Waters), of Lenham. Little is known about him, except that he came of an old local family and seems to have had acquisitive instincts strongly developed, for he acquired at least six landed estates, including the manor of Royton, which was a hamlet in the parish of Lenham. He had by his wife Katharine Bright fourteen children, of whom only two survived him: Joyce and Mary. The first of Joyce Atwater's three husbands was Humphrey Hales, son of that Sir James Hales, of Canterbury, whose tragic history is summarized in the *Dictionary of National Biography*. Her sister Mary, in 1543 at the age of 16, married a neighbour, Robert Honywood, of Postling.

The achievement for which Mary Honywood gets a mention in anecdote and reference books is set out on her memorial tablet in Markshall church in Essex: she "had at her decease, lawfully descended from her, 367 children: 16 of her own body, 114 grandchildren, 228 in the third generation, and nine in the fourth. She lived a most pious life; and in a Christian manner died . . . " Her grandson, Dr. Michael Honywood, Dean of Lincoln, related that he was present when she sat down to dinner with 200 of this progeny.

But Mary Honywood is of interest for other reasons as well. It may be inferred that Robert Atwater was in sympathy with the religious developments of his time. His two daughters certainly were, for they are found associated with John Bradford, whom they visited in his captivity. We still have the text of letters written by Bradford to Sir James Hales, to Humphrey and his wife Joyce Atwater, and to Mistress M[ary] H[onywood][1]. It is possible that his first friend in this group was Humphrey Hales, but his sister by predilection seems to have been Joyce. The letters are all distinguished by affection and a passionate concern for the welfare of his friends; he writes to "my good Joyce": "Oh that God would heartily touch your husband's heart, so that he would get him beyond the seas, although by that means I should never more corporally see you (as indeed I fear it, I fear it); but God's good will be done. I have written to him: God, for his mercy's sake, turn it

[1]See Coverdale's *Certain most Godly, Fruitfull and Comfortable Letters . . .*, Edward Bickersteth's edn. of 1837, pp. 220-222, 229-241, 247-253, 327-328. Cf. Fox, *Acts and Monuments*, Church Historians edn., vol. vii, part I. The letters are most eloquent and moving.

to your and to his good. Amen." But it was Mary who was with John Bradford at the end. "She was", says Thomas Fuller, "present at the burning of Mr. Bradford in Smithfield; and resolved to see the end of his suffering, though so great the press of people, that her shoes were trodden off, and she forced thereby to go barefoot from Smithfield to Saint Martin's before she could furnish herself with a new pair for her money."

Mary Honywood had her own bloodless martyrdom to undergo, and it cannot be related better than in the words of Fuller in his *History of the Worthies of England* (edn. of 1840, vol. ii, pp. 158-159):

> This worthy matron . . . is memorable . . . for patient weathering out the tempest of a troubled conscience, whereon a remarkable story dependeth. Being much afflicted in mind, many ministers repaired to her, and among the rest the Reverend Mr. John Fox, than whom no more happy an instrument to set the joints of a broken spirit. All his counsels proved ineffectual, insomuch that, in the agony of her soul, having a Venice-glass in her hand, she brake forth into this expression, "I am as surely damned as this glass is broken", which immediately she threw with violence to the ground.
>
> Here happened a wonder: the glass rebounded again, and was taken up whole and entire. I confess it is possible (though difficult) so casually to throw as brittle a substance, that, lighting on the edges, it may be preserved; but happening immediately in that juncture of time, it seemed little less than miraculous.
>
> However the gentlewoman took no comfort thereat (as some have reported, and more have believed); but continued a great time after (short is long to people in pain) in her former disconsolate condition without any amendment; until at last, God, the great clock-keeper of time, who findeth out the fittest minutes for his own mercies, suddenly shot comfort like lightning into her soul: which once entered, ever remained therein (God doth not palliate cures, what he heals it holds); so that she led the remainder of her life in spiritual gladness. This she herself told to the Reverend Father Thomas Morton, bishop of Durham, from whose mouth I have received this relation.

It is not quite clear whether this "dark night" came upon Mrs. Honywood during or after the lifetime of Bradford. But if, as is perhaps suggested by his letters to her, she took her spiritual sufferings to him, she certainly made choice of a wise and loving counsellor. She lived to a great age, being in her ninety-third year when she died at her son's home at Markshall in 1620, and was buried at Lenham on 20th May[2].

It is possible that there were present at that funeral, come from

[2] In her memory her son presented a eucharistic cup to Lenham Church. In 1864 the vicar and churchwardens melted it down. There is at least one contemporary portrait of Mary in existence belonging to her kinsman, the Earl of Radnor.

Royton across the fields, three young children, Ann, Joshua and David Atwater, aged respectively fourteen, nine and five. Their father was John Atwater of Royton, and there is no doubt that he was nearly related to Mary Honywood, though it has not been found possible to establish the exact degree of relationship. Seventeen years later, in 1637, after disposing of their properties at Lenham we know not how, those three sailed for America in the *Hector,* of London, forming part of the company of Theophilus Eaton, with John Davenport as their minister.

Joshua and David Atwater were prominent among the planters of the colony of New Haven in what is now the State of Connecticut. Davenport's colleague, William Hooke, lodged with one or other of them until he was recalled to become chaplain to Oliver Cromwell in 1656. According to Levermore's *History of New Haven* he was associated with the Atwaters and others in an attempt "to hound to death for witchcraft a woman whose sharp tongue had rendered her obnoxious, and therefore suspicious to her acquaintances." But Eaton and Davenport would not have it, and "the suspected individual died peacefully in her bed some years afterward."

Joshua Atwater, who soon became a prosperous merchant, eventually moved to Boston. He married a daughter of the Reverend Adam Blackman (mentioned as "a Melancthon among the Reformers of New Haven" in Increase Mather's *Magnalia Christi Americana,* 1702), but his male line seems to have come to an end in the third generation. Among his grandchildren, Mehitabel Atwater, with her husband, the Reverend Banjamin Rolfe, was killed by Indians at Haverhill, Mass., in 1708.

The family of David, on the other hand, was strongly perpetuated in New England and beyond, and has many representatives to this day. His wife was Damaris Sayre, whose father came from Bedfordshire. In the meeting-house David sat "in the third of the cross-seats", together with the father of Elihu Yale, and twice in ensuing years descendants of David were to marry into the family of the benefactor of Yale University. Later still, David's blood was mingled with that of Roger Williams and Jonathan Edwards. He may indeed be said to deserve the epithet 'patriarch', and succeeding generations were well marked by their Puritan and Independent origins. Several fought, and some died, on the side of freedom during the Revolutionary War and of unity in the war between the States; and after the last-named the case of Dorence Atwater, who defied military high-handedness and bureaucracy, became a *cause célèbre.* There was a good tradition of learning, and ministers were frequent; there were Atwaters among the early supporters of the Disciples church, and later individuals turned to Quakerism, Mormonism ("Poor Aunt Miriam") and Roman Catholicism. Nor was material prosperity lacking, though in this none seems to have excelled David's own fourth son, Jonathan, who

died at New Haven in 1726 a very wealthy man for the time and place. In the inventory of his estate figure "1 Negro woman and her apparell...£50; 1 ditto with her Child...£70", in the same column with domestic crockery and general merchandise. It is a lineal descendant of this same Jonathan, in the eighth generation, who has really prompted this article.

This was Ernest Richmond Atwater, born at Oberlin, Ohio, in 1865, the eldest son of John Milton Atwater, who had a distinguished academic and ministerial career in New England and the Middle-West. Ernest graduated at Oberlin, and was himself a tutor of Greek in the preparatory department there for three years, doing his theological studies at the same time. In 1888 he married Jennie Evelyn Pond, of a pioneer family, and two years later the young couple determined to answer a call to the Oberlin Mission in the Shansi province of China[3]. "Ernest decided fully to identify himself with the Congregational Body of the American Board", wrote his father-in-law. "I never mentioned the matter to him, and thoroughly supposed that my daughter was going to be the wife of a minister in the Disciples connection[4]." Ernest was duly ordained at Oberlin, and with his wife and two infant daughters landed in China in the autumn of 1892, going by river and overland by mule litter to Taiku in Shansi.

Some of Atwater's letters from China have survived, and they testify to a deeply Christian and highly intelligent personality. He was happy in his home and happy in his work, devoted heart and soul to the people whom he had come to serve. But he had no illusions about them, and his observations on Chinese life and ways give an impression of accuracy and acuteness. "There is no better place than China to send those people who have great hopes for the race without the Gospel. Here is a people who have a history as far back as Abraham; who have a literature nearly as old as the Bible and older than most of it; and a written language that has not changed much in a thousand years; who are frugal, industrious and ingenious in very good degree; who have a good moral code and very good laws on the statute-books; who have thousands of 'Heavenly Gates' over the roads, and 'Peace' and 'Happiness' written on all their houses and over their doors. . . . Yet they will beat their gongs all night to keep the moon from being eaten up by the dragon. And so it is everywhere. The government is rotten to the core. The magistrates live simply to get money out of the

[3]Three generations earlier another descendant of Jonathan, Nancy Attwater, married a supercargo, Elihu Mix (There was a Tom Mix in New Haven in 1668!) He brought home two natives of Oahu in the Sandwich Islands and handed them over to the Foreign Missionary Society to be trained as missionaries; and was in consequence poisoned when he returned to Oahu.

[4]These and the following particulars were furnished by his uncle, Professor Amzi Atwater, of the University of Indiana, to the *Atwater History and Genealogy* (2 vols., 1901-07), by Francis Atwater, of Meriden, Conn.—a work that leaves little to be done on the Atwaters in America.

people and the people will sell themselves to any evil or do anything to get money out of one another. They worship their ancestors as gods and throw away their young children over the city walls because they have no souls. Such is the state we find a people in who have forgotten God. . . . " A sentence in a letter from his wife Jennie during the Sino-Japanese war of 1894 reads curiously today. Speaking of control of China (whose "stupendous self-conceit" alarms her), she says, "It seems much more likely that Russia will get it than England, and that would be a terrible calamity".

Two more daughters were born to the Atwaters, the second of whom cost the life of her mother; and some two years later, in 1898, Ernest married again, Lizzie Graham, a school-teacher at the mission. His last extant letter, written on 20th December, 1899, reviews his work with humble satisfaction and hope—a hope that has yet to be fulfilled. "Very soon", he writes, and underlines his words, "by the end of another century, all parts of the globe will seem to be home to us and all races will seem like brothers. I have found manly men for friends here in Shansi and they will in time unite with converted men throughout the empire to bring in the reign of Christ. . . . " He looks forward to a visit home in the spring of 1901. But early in 1900 the secret society called *Yi Ho Chuan*, "Righteous Harmony Boxers", began to instigate the attacks on foreigners that developed into organized massacre, especially in Shansi. Ernest had already written in the American Press that when foreigners were murdered in China it was not those really responsible who were punished, and urging that governments should not be satisfied with a monetary indemnity.

On 9th July thirty-three persons, including the two elder Atwater children (aged 11 and 8) and the English Pigott family, were murdered at Taiyuanfu. From Fenchufu Lizzie Atwater wrote to the missionary group at Taiku (but they were already dead): "This last news from you confirming our fears concerning the dear ones at Taiyuan was hard, God knows how hard, for us to bear, but I cannot write of it yet. We passed a terrible night and in the morning there was the very 'Li-hai' proclamation ordering us out almost at once. I could do nothing but cry to God; it seemed as if I could bear no more in my present condition. No one talked at meals. We seemed to be waiting for the end and I for my part longed that it might come speedily. . . . " She adds in a later postscript: "Our plans are upset; we do not think we can escape from the city. Heaven seems very near, these last hours, and I feel quite calm. . . . God bless you all."

The next day she wrote home: "I have tried to gather courage to write to you once more. How am I to write all the horrible details of these days? I would rather spare you. The dear ones at Shou-yang, seven in all, including our lovely girls, were taken prisoners and brought to Taiyuan in irons, and there by the governor's

orders beheaded, together with the Taiyuan friends, thirty-three souls. The following day the Roman Catholic priests and nuns, Taiyuan, were also beheaded[5]. . . . Three weeks after these had perished our mission at Taiku was attacked and our six friends there and several brave Christians who stood beside them were beheaded. We are now waiting our call home. We have tried to get away to the hills, but the plans do not work. . . . The proclamation says that whoever kills us will be doing the governor[6] a great service. . . . Dear ones, I long for a sight of your dear faces, but I fear we shall not meet on earth. I have loved you all so much, and know you will not forget the one who lies in China. There never were sisters and brothers like mine. I am preparing for the end very quietly and calmly. The Lord is wonderfully near and he will not fail me. I was very restless and excited while there seemed a chance of life, but God has taken away that feeling, and now I just pray for grace to meet the terrible end bravely. The pain will soon be over and, oh, the sweetness of the welcome above. . . . Dear ones, live near to God and cling less closely to earth. There is no other way by which we can receive that peace from God which passeth understanding. I would like to send a special message to each one of you, but it tries me too much. I must keep calm and still these hours. I do not regret coming to China, but I am sorry I have done so little. My married life, two precious years, has been so very full of happiness. We will die together, my dear husband and I. . . . "

That was written on 3rd August. The end did not come till 15th August. Unlike some of the victims of the Boxers, there is no eye-witness or other record of the last hours at Fenchufu; only the curt business-like words of an army signal from General Chaffee to the Adjutant-General at Washington:

> Pekin, 17th September. — Further reply to your No. 38, following accepted here as reliable: Two daughters of Atwater and twenty-six others murdered at Taiyuan, July 9. Clapp and wife, four others murdered Taiku, July 31. Atwater, wife, two children, six others murdered by their escort near Fenchufu, August 15 morning, in Shansi province.—*Chaffee.*

Three hundred and fifty years, from the fields of Kent to the blood-stained soil of Shansi, by way of New England and the Frontier—it is a long call.

[5]Two bishops, three Franciscan friars and seven nuns, as well as fourteen Chinese seminarists and others. These were recognized as martyrs at Rome in 1946.

[6]Presumably the notorious Yu Hsien, who made it abundantly clear in his proclamation that his rage was directed not only against foreigners in general but against Christianity in particular.

THE MOVING FINGER
(A Study in Translation)

By T. E. Morris

A brief passage from one of Gertrude Bell's *Letters* runs, "Captain Thomas, who is a musician, carried up a piano with him to Shatrah and invited his Sheikhs to come and listen to the Pathétique sonata." At the end he asked what they thought of it. "Wallahi", said one, "khosh daqqah" (By God, a good thumping). It was only the nimble fingers dancing rhythmically on the keys that had interested them. The Arabic musical scale of five notes, suitable for simple Oriental strains, was inadequate as a vehicle for Beethoven's music. The larger realm of tone was to those listeners an unknown experience.

Experience of life ever struggles with the inadequacy of language to make plain what has befallen us. There is something more in the experience itself than may be stated verbally. Yet, when it is attempted, other minds catch the gleam, and receive—in a measure—and re-tell the truth that has been apprehended. To use external media to tell of inner constraints is difficult, but it would appear that there are difficulties in the way of carrying a truth from one language into another. If Sanskrit is the mother of languages, there should be but little difference, theoretically, between that which is expressed in Greek and in Gaelic. It is interesting to see how truth surmounts difficulty. At the outset there is obviously one barrier in music which can be overcome only by a radical change in the minds of men. While the gamut of sound is the same the world over, music depends on notation, *i.e.*, sounds that are commonly recognized. This holds good in life, too. While Truth is one and the same throughout the world, not all of it is apprehended and assimilated by all men everywhere. Hence the linguistic shades of meaning which have come into being through shades of experience. Those who are familiar with other tongues have said that the barriers between them are immense, despite the affinities and verbal derivations. The idioms are different. And idiom is the core, or the soul, of a language. Thought pivots about the idiom. Around that centre there is change and decay, and then at last new idioms come into being to embody more directly the later experience. And experience is, of course, the assimilation of truth.

When this experience is expressed in language, for the inspiration and direction of others, the tints of meaning multiply. For instance, Anglo-Saxon is now only partly understandable to men generally; translations of the Bible by Miles Coverdale and William Tyndale are more familiar to our eyes and ears and, when we take

up the Authorized Version, we are brought still nearer to our own fluid speech. Even so, there is something that lies marginally beyond our immediate grasp. That is the reason for yet later translations of the Scriptures; namely, that there may be a more complete grasp of truth and beauty and goodness. In this, not only is the Bible in question, but all literature worth reading by successive generations.

This gives point to the importance—and the problem—of transmitting truth by translating ideas into other languages. Through the activities of the Bible Society and other kindred societies, the Bible has been translated, in whole or in part, into over a thousand languages and dialects. Such has been the assiduity shown, that there are now translations which are of linguistic interest only, since the tribes for which they were prepared have died out, and none can read the language. What, then, is to be translated? Is the original language or the truth within it the more important? Translation is not only transmission of truth but its preservation. How is this to be done? And what is to be preserved—the spirit which found expression in a certain way, or the ideas which took form through an experience? If the latter, a literal translation is to be preferred; if the former, it may turn out that a totally different way of putting it may serve far better and may be truer to spiritual fact than a strict rendering of the original writing. One of Voltaire's *Letters Concerning the English Nation* (letter xvii—*On Tragedy*) gives his comment on the matter, though it must be taken with the needful seasoning! He had offered a translation of Hamlet's soliloquy, or rather, his own grasp of the soliloquy. Then, anticipating criticism of such a method of translation, he added, "Don't imagine that I have translated Shakespear in a servile manner. Woe to the Writer who gives a literal Version; who by rendering every Word of his Original, by that means enervates the sense and extinguishes all the Fire of it. 'Tis on such an Occasion one may justly affirm, that the Letter kills, but the Spirit quickens." Spirit certainly quickens, but need the letter kill? Is it not meant to be a channel of the spirit? Without marble there would be no statue; without pigment and canvas, no picture; nor poem without words; nor music without disciplined sound. Is it further true that without the letter there would be no thought? Again, accepting language as a means of communication (as we must), is it by carefully selecting corresponding terms in another language that the spirit is to be transmitted from one people to another, or from one age to another? It is quite needless to distinguish between speech and language. Speech is alive and plastic but, when it is written, it tends to assume a rigid form, as the language of a people. The two are inseparable in this question of translating, though speech has infinitely more meaning, more expressiveness, than the rigid counterpart, language.

In what, therefore, does meaning subsist? Is it in an honest, exact rendering of the original, or in capturing the tone of a passage? Matthew Arnold explains, in his preface to *Merope,* that "a translation is a work not only inferior to the original by the whole difference of talent between the first composer and his translators: it is even inferior to the best which the translator could do under more inspiring circumstances." Then he adds a comment which is applicable not only to literature—"No man can do his best with a subject which does not penetrate him." A more recent writer has given several dicta on this transmission of knowledge by translation. This is Dr. T. R. Glover, who returned to the matter again and again. In his book, *Jesus in the Experience of Men,* he alludes to the inner meaning which cannot be fully enunciated in another tongue. "Translation is a discipline in understanding", he said, and then, " . . . people who have no feeling for language take things literally." Glover was a classical scholar, and with his sense of the worth and dignity of language, he could write, in *Paul of Tarsus,* "A bilingual man pays for his gifts; the Semite who thinks in Greek never quite forgets Jerusalem and the speech of Canaan; his genitives accumulate, his threads break, and it is by losing his way that he arrives. . . . " How extraordinary, for instance, is the phrase, "the light *of* the knowledge *of* the glory *of* God. . . . "! What is the real reason for the difficulty of telling in another tongue what has befallen one? Another eminent student of the Scriptures, Dr. C. H. Dodd, is very emphatic on the point. In the introduction to *The Bible and The Greeks,* he writes, "Translation is an impossible art, for the words of one language seldom or never convey the same ideas as the corresponding words of another language."

That is the linguistic crux of the matter, and yet, despite all change, something is constant. In personal life, a child grows to manhood and yet retains features of self-identity. A dialect grows to language and retains a likeness to its parent, even though meanings of individual words change—for example, the word *Protestant,* which is slowly regaining its earlier affirmative meaning and losing the negative nuance which became attached to it. Again, an offshoot of the linguistic stock produces variants which lose something while gaining something else. There are affinities between German and English; many of the words closely resemble one another, for the Continental language is one of the foster-parents of English. With such relationship, it should be possible to render the ideas of one into the other with little loss, yet the fact remains that it is not easy to select the fully appropriate phrase to carry the idea or the original image. In Harrison Brown's translation of Heine's biography, *Poet in Exile,* by Antonia Vallentin, a fore-note states, "The few quotations from Heine . . . are followed in each case by an English rendering. No attempt has been made

to translate the German: Heine is untranslatable. The intention has been to give the merest indication of Heine's meaning. . . . " When the translator says, 'Heine is untranslatable', he means, of course, the poetry not the man. Yet, is it not Heine's complex personality that is expressed in closely-knit poems? Heine fought against his Jewish background, which pained him; against his German surroundings, which annoyed him; against his knowledge and lack of it. And, temperamentally, he fought himself—except when he gave way to himself. Such a conflict would inevitably appear in his work. Here again, we meet with something which is behind the language, namely, the mood. This is shown in relief by the contrast of Bayard Taylor's translation of Goethe's *Faust,* which runs as smoothly as an original. Is it because of the calmer philosophical spirit of Wolfgang von Goethe? "A comparison of seventeen English translations . . . sufficiently showed the danger of allowing licence (in such work) . . . the white light of Goethe's thought was thereby passed through the tinted glass of other minds, and assumed the colouring of each", wrote Bayard Taylor. He notes the close "poetical affinity between the two languages", and held that "there were few difficulties in the way of a nearly literal, yet thoroughly rhythmical, version of *Faust,* which could not be overcome by loving labour." The closing words of that passage denote the essential mood in attempting to grasp and pass on truth and beauty. Is not that the key to the solution of the intricacies of life—even though the intricacies of language remain? It accounts, in part, for the assiduities of Pope in translating *The Iliad.* In his preparatory studies for that translation, Pope came to the conclusion that "the fire of a poem is what a translator should principally regard, as it is most likely to expire in his managing." And he continued, "I know of no liberties one ought to take, but those which are necessary to transfusing the spirit of the original." Obviously what is sought in each case is the spirit enshrined in writing, so that that which once moved one to write might do so again in like manner, but in the language of another people.

The term 'enshrined' has been used in that paragraph. A shrine is commonly regarded as a reminder of someone who once lived, but it is really a reminder that the power of a great personality endures. Canterbury steps were worn by the feet of pilgrims who sought power from the shrine of à Becket, and for a similar reason pilgrimage was made to the cathedral church of St. David of Wales. There was a desire to secure inspiration for life. The allusion to St. David recalls the fact that his native county, Pembrokeshire, is bilingual. It is a matter of astonishment to visitors to that region to hear children turning from one speech to the other with equal fluency. Nor is it always the Welsh form and idiom spoken in English words, or the reverse. Here is one instance, within the bounds of Britain, of the clash of two languages, and sometimes, of

the difficulty of rendering in one language what has been written in another. Welsh has mutations and nuances which have no English counterpart. For this reason, much of the poetry composed each year for the National Eisteddfod of Wales is untranslatable. Truth and beauty grow through the *life* of a people, not only—nor primarily—through the intellect. These qualities are enunciated in the language of a people. Truth is not a thing apart. It transcends all races, but comes to life by being native to a people. To be fully accepted by those of another language, it must capture imagination, and the spirit must be stirred simultaneously. When this happens, it matters little that there may be verbal discrepancies in transmission and translation. Yet, there is the problem. How is it possible to capture the spirit until it is set forth in writing 'understanded of the people'?

The hiatus is bridged effectively by a community of interest and purpose, and sometimes it becomes clear that the native expression is more in keeping with the moving of the spirit than the earlier verbal form. Judged from a linguistic standpoint, an incorrect translation may be spiritually correct. An instance is that of the Welsh rendering of the Beatitudes. There is a recognized term—*bendigedig*—from *benedictus*—with which to translate *blessed,* but that was not a term native to the genius of the people. Further, it was not expressive enough to convey the meaning which Bishop William Morgan, the translator, had discerned. He used, instead, a Welsh phrase, rendering *blessed* by *gwyn eu byd.* This, being Anglicized, means—"white is their world". What poetry! In this phrase is revealed something which goes beyond even the Greek μακαρίοι, happy. A vivid gleam of Christian spirit comes to literary fruition in that fragment. It will bear close examination. A century and a half *after* the Welsh translation of the Scriptures, scientific thought disclosed that white light consists of all the other colours of the spectrum. It is remarkable that gleams of the spirit, as subtle in human experience as are linguistic changes in language, should have been gathered in the pristine loveliness of a phrase. 'White is their world'—for such radiance as that which the Gospels try to express betokens the presence of something above the ordinary; something that has moved the hearts and the fingers of men to capture it in life and in language. It is this moving spirit of truth that makes us aware of the imperishable discoveries of the human spirit.

"On the whole . . . works of genius have come through the ordeal of translation well", says John o' London, in an essay *Translators are Traitors.* The statement is true, despite a misleading title. Translations cannot always preserve the flowing sap that produced the flower, but they do show that there is ground from which blossoms grow. By translation, the seed of creativeness is transplanted into another mind to bear beauty again. And "Beauty

is truth; truth, beauty", said Keats. Hence it cannot be said that "the flower that once has blown forever dies", else the *Rubaiyat* would not have survived Fitzgerald's moving finger. Nor would Holy Writ have been preserved.

What, then, has been preserved—and passed on? I have cited several instances of persons who have been seeking and proclaiming again, the mysterious thing we call Life. Individual life is a 'broken light', or a 'broken arc'; it is a personal fragment of an anthem which is never fully sung, but which sounds loud on the ear here and there. Because of the transcendent Life, the moving finger writes and moves on, sometimes to cancel, sometimes to confirm, and always to seek fuller expression. Far from there being 'nothing new under the sun', everything is new—the original work and the prompting to let others feel the pulse within it. If the spirit is moved in reading a poem translated into the familiar language, that is a good translation. If the spirit remains unmoved, or worse, is smothered by the drumming of leaden feet, that is a poor translation even though the verdict on it is that of literal exactness. It is the spirit that matters, finally, both in literature and in life. If new vision comes; if a vacillating purpose is steadied, then that which is written is no dead letter but an inspired touch of Life. It brings satisfaction, and yet a hunger for more. "The man who is never conscious of a state of feeling or of intellectual effort entirely beyond expression by any form of words whatsoever is a mere creature of language", said Oliver Wendell Holmes. There is much to be robed which no speech fits, neither the immaculate inspiration of genius nor its extension in translation. Much is not intended to be spoken. Possibly it is not intended that it should be held even in the Grail of poetry, music or painting. It may be received but for a moment, else, like hoarded manna, it ceases to be. It may be held for that moment, only like a breath, to be poured out again in enriched living. That is why no writer or translator feels that he has done the final thing. There is always more. The Mind Supreme caresses our lesser minds. Fingerprints of that touch may remain in literature, and that literature—or other form—may lead us to a similar contact. In a sense, therefore, the Holy cannot be writ. It can only be lived and translated into other lives—which is an even harder task than the translation of words.

THE CROSS AND THE PROMETHEAN SACRIFICE

By D. Glan Morgan, M.A.

The Cross of Jesus is not only an event in history, the dénouement of the life of a human person in which his entire purpose and method are characterized and achieved. It is also representative of an eternal principle, the significance of which is not lost in the world's great literature. The Christian who refuses to limit the Word of God to the pages of the Bible, and who abhors the contumely implicit in the label 'pagan literature', is sensitive to much in this literature that has affinity with the eternal meaning of the Cross. Some of the finest and most inspiring examples of this are the classical representations in Greek drama, and one of the most significant is what the late Dr. Hans Prinzhorn, the German psycho-therapist, speaks of as "The Promethean Sacrifice".

Prometheus, according to Greek mythology and drama, sacrificed his strength and made naught of the tyrannical power of Zeus so that mankind might be blessed. He defied Power by the sacrifice of power, and not by pitting his own in battle against the Olympian tyranny. Or, rather, he revealed the strength of a fundamentally different kind of power from that of Olympus. For the sake of men's enlightenment he suffered darkness; for the sake of their freedom he endured eternal bondage; that mankind might enjoy the blessings of communion, he took upon himself the awful loneliness of the Caucasian rock to which Zeus bound him.

Prinzhorn sees in the Promethean sacrifice a principle which is of central importance to the ministry of helping people "from the isolation that is full of fear, to wholeness of life, . . . to God". This is the principle: that he who would help or do good to others, he who would be a healer of his brethren's wounds of mind and heart, must not permit his own strength, his own "strong individual gift", to dominate the relationship. For example, the psycho-therapist who depends and insists upon the authority and power of his own superior knowledge and status is incapable of healing those who come to him. He must sacrifice his strength. The person whom we often admire—maybe oneself—as 'the strong man', because he is so much of an individualist, is a "danger to his followers". The dogmatic, assertive, dominating authoritarian, as parent, pedagogue, pastor or priest, is often a person of considerable strength of 'personality', as we call it. He certainly has power over others. The more he exercises that power the stronger he becomes in that kind

of strength, but the weaker he becomes in his power to help others. His strength is power *over,* and not power *for* and *with* others. Though the chalice he offer be the most perfect, he offers not the wine that heals but the venom that hurts.

He that saveth his own strength will lose it, and he that loseth his strength 'for their sake' will find it. That is the principle of the Promethean Sacrifice.

Comparing Prometheus with Milton's Satan, Shelley said: " . . . in addition to courage, majesty and firm and patient opposition to omnipotent force, he (Prometheus) is susceptible of being described as exempt from the taint of ambition, envy, revenge, and a desire for personal aggrandizement, which, in the hero of the *Paradise Lost,* interferes with the interest". It is Shelley, too, who, in his *Prometheus Unbound,* puts into the mouth of Demogorgon the words:

> Love from its awful throne of patient power
> In the wise heart . . .
> . . . folds over the world its healing wings.

The eternal antithesis is thus presented to us: the power of Satan and the power of Prometheus. Is not this the core dilemma of the human heart and will? All altar-fires were lit from Prometheus's costly gift of fire to men; and the torches by which man must find his way in the dark were lit there too. The glorious Satanic power of individual strength, magnificent and awesome as it is, shrivels up into palsied futility. Its blazing trail leaves behind it only ashes and clinkers. It goes up in dazzling flames, but only to light up its own ephemeral glory.

In the *Prometheus* of Aeschylus the same principle is taught and driven home by the portrayed behaviour of Hercules, the son of Zeus. The very exemplar of strength took upon himself the suffering of mankind, descended into hell to redeem Prometheus, and so achieved reconciliation between the tyrant and the rebel.

But can the power of Zeus, which is the power of individual strength for its own sake, be reconciled with the power of Prometheus, which is power to endure powerlessness for the sake of others, to attack tyranny by sheer defencelessness? To ask this question is to raise one of the most crucial of human problems whose ramifications spread into the most intimate details of our domestic life, as well as into the great issues of our day. It is the problem of the integration of the basic human need to affirm and enhance the individual self, and that other, and seemingly opposing, basic human need, to sacrifice the self for the sake of others. How can these be reconciled, so that each is fulfilled without forfeiting the other, since both are necessary for man's fulfilment?

This is what we see in Hercules—a new principle arises, a *tertium quid* evolves. Now we see that individual power is not lost nor is

power in the service of others tragically wasted. Hercules embodies in himself these seemingly antagonistic expressions of power, and achieves a two-fold triumph—individual greatness for himself and the full service of others. The strength of Hercules, like that of Prometheus, is not energy in antagonism, aggressive self-assertion and attack. It is, rather, energy consumed and renewed in creation, integration, making-whole. So does Hercules, as Aeschylus portrays him, carry on the principle of the Promethean sacrifice, and, at the same time, puts forth his own individual strength to its fullest capacity without hurting others. The power of Zeus and the power of Prometheus are no longer at enmity with each other.

Neither the philosophy of Egoism which scorns the claims of the other, nor that of Altruism which demands the denial of the self, affords the deep understanding of individual or of society which the Rock of Caucasus as a magnificent myth, and the Cross of Calvary as a glorious event, represents. Prometheus stands for the highest self-exaltation, as, high upon the peak-rock he challenges the attention of gods and men. But the Rock of his exaltation is, too, that of his sacrifice for men. His meekness is that of supreme self-confidence. His defiance of Zeus is not the arrogant self-assertion of self-hatred or despising. Rather, the Promethean sacrifice is the offering-up of that which, to him who makes the offering, is of infinite worth.

Is not this the power of the Cross? "Now is the ruler of this world cast out. And I if I am lifted up from the earth will draw all men to myself"—was there ever a more powerful utterance of individual strength than this? They are the words of conscious individual strength, of powerful individuality. Almost, they are the voice of magnificent 'egotism' (if the word may be endured for a moment). *But,* " 'Now is my soul troubled. And what shall I say? Father, save me from this hour? No, for this purpose I have come. Father, glorify thy name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again' "—that is the Promethean power. The triumph of Jesus is that He achieves the fundamental atonement and reconciliation of the claims of the individual for fulfilment of his potentialities, the development and affirmation of the self, on the one hand, with the claims of community on the other. It is the revelation of the divine integrity which, in man, is not so much lost as still to be achieved. It is the resolution of the age-long human conflict between man's characteristic need to be himself, to be a complete person, and his equally characteristic need for creative relationships with other persons. These two apparently opposite powers are ultimately one power; one without the other is a menace to soul and society. The former uncompanioned by the other corrupts into egotism, or the fatal ὕβρις of Zeus and Satan.

It destroys community. The latter, uncomplemented, sinks into totalitarianism, *l'étatisme* of the Nazi and Communist type, and destroys the person. But reconciled, or integrated, they are the complementary partners in the divine-human κοινωνία each filling-in that which is lacking in the other, and each saving the other. This is the truly Herculean task of Christ, and of Christ-inspired churchmen and statesmen today.

Jesus gave up His power to dominate. That is clear from the meaning of the Temptation, which was consummated on the Cross. He made Pentecost inevitable. The Spirit comes, not in domination but in animation, quickening, re-creation, and, of course, in making-whole. Whether or not Jesus founded a church, He certainly gave us the principle of the Church as a communion of brethren. Henceforth, the Divine Word would be uttered, not in a supreme, unique and dominant individual, however glorious, but in a living fellowship moved and sustained by His Spirit, within them and among them. The 'strong individual' gives way to the beloved community, seeking no power for power's sake, no authority over the lives or beliefs of others, but only the rôle of fellows, brethren, servants each of the other, served by and serving the Eternal Lover of man. So comes the fire of Pentecost—the fire of the homely hearth, of the united family, the fire of the creative forge of co-operative action in which all individual resources are pooled and all differences integrated, but not denied.

The aggressive, the ego-centred, the boss, the authoritarian, the self-assertive dogmatist, the person who seeks to rule over others by fear, threats, declamations and denunciation, or in virtue of power in office or rank, vested authority or assumed superiority, prefers such a rôle to that of fellow, and is thus unfitted for membership in Christ's κοινωνία. He needs the power of love to restore the balance and unity of his being, and to bring him the deep and abiding assurance of *real* personal significance, instead of these sad delusions of self-inflation. He is not to be damned, but to be understood and healed. For the egotist is the frightened child who dare not grow up. He lives in a world which has been made hostile to him. His power-to-love has been baulked because his need for love has not been adequately met in the crucial early years. He is both immature and unintegrated; he suffers from the fatal human 'imbalance.'[1] Salvation lies for him in the achievement of Jesus, which is, of course, the revelation of the Divine integrity as well as its actual mediation to them that accept His Spirit. Spiritual development is the progressive achievement of integration between the power of individual fulfilment and the power of community mutuality. And, if man is to be 'saved', he must find himself in a world

[1]Imbalance—a physiological term for inequality in muscles of opposite function which normally are equal and reciprocal.—*Ed.*

that approves of him, that affirms his own personal worth. "This is my beloved Son, in whom I am well pleased" is the indispensable precondition to "The Spirit immediately drove him out into the wilderness". It is only when He is deeply conscious of the Father's affirmation of Himself that Jesus ventures forth upon His mission with such unconquerable purpose and courage. "We love him because he first loved us" is St. John's way of expressing the same principle. Could there have been Calvary had there been no Mount of Transfiguration? He who descended is He who ascended. It is a pseudo-sanctity that begins in the fear of wrath. Fear ensues in false piety, Pharisaism, power-religion, egotism. Our authoritarian Christianity is fear-inspired self-exaltation, projecting its own fear-reactions upon God. The condemnations of love never precede its commendations. "I love you" must come before "I judge you". May we not say that the ὕβρις of man is the Caliban-child of frustration and fear? May we not also assert that the humility of the saint is the cherub-child of confidence that he is beloved?

In no way is the power of the Crucified more typically successful than in breaking the chains of Titanism in any shape or form. In Jesus the will-to-power is offered up in the supreme act of power. And thus He releases man's radical predisposition to love and joy and peace. For, in Him, man achieves the fulfilment of his own self as a person, so that he is free to love his neighbour as he loves himself, in the security of his knowledge that God loves him. Until he knows that God loves him, he cannot love God or his neighbour. But if God loves me then I must love that which He loves, including my own being, or self, or person. Such a love is God-centred and never ego-centric. This knowledge, a knowledge that is deeper than mere intellectual assent, empowers Everyman, endows him with healing grace, with a self-evaluation that leaves no room for egotism. "And I, if I am lifted up . . ."

CHURCHES AND COMMUNITY ASSOCIATIONS

By J. Alan Chambers, B.D.

One of the most interesting social developments of recent times has been the emergence of the Community Centre and Community Association. First impressions have sometimes suggested that they are likely to be a serious competitor of the Church for the time and interest, especially, of the young people. An investigation by the Life and Work Committee of the Congregational Union suggests that Church and Community Association need not be in competition but may, with mutual advantage, become partners in the service of the community. The movement towards understanding and co-operation is, indeed, of vital importance at the present time. Whilst the primary motive of the Church must be one of disinterested service, it will be found that the consequence of such a concern will be the opening of doors of opportunity for the evangelization of those who would otherwise be beyond the reach of organized Christianity.

This article attempts to provide the historical background to the present situation. After a description of the Community Association Movement and its objects, the mutual relationship between the movement and the churches is discussed. Finally three different types of community situation in which the Church may find itself are outlined, and suggestions for positive action are indicated.

I—HISTORICAL BACKGROUND

The Disintegration of Community Life

In medieval times the church and the community were more than close relations: they were one and the same thing. The church was the community and the community was the church. The parish church, with its tower rising from the midst of clustering houses and village green, was at the centre of the community in the social as well as the physical sense. The church vestry was the place where most of the local administration was discussed and carried out, and in this the priest had his prominent part. William Hunt[1] described how "the priest and his church were connected with the pleasures of his people. He announced their holidays, the church festivals, on which slaves as well as free men rested from their labour. . . . He would take a leading part in the guild feast and then, probably at all merry makings, was ready to join in the music and the singing without which no English feast would have seemed complete."

[1] *A History of the English Church*, Vol. I, p. 322.

The Hand Book of Community Associations, *Our Neighbourhood* (The National Council of Social Service), records that, "In its concern for the whole of life the medieval church had provided the underlying unity to life as well as the motive for social action. Education, care of the sick and poor, all found their beginnings in the church. Here too, music and drama flourished and architecture found its noblest inspiration. Standards of craftsmanship and conditions of work were regulated by the guilds, whilst even local government and administration found their centre in the parish church."

But with the passage of time the power of the Guilds and the influence of the Church declined until the Industrial Revolution struck the really devastating blow at the unity of community life. The healthy cross-section of population in village and town was displaced by housing areas segregated according to economic status, from the huddled rows of working-class streets to the spacious suburban mansions of the wealthy middle class. The large-scale municipal housing estates developed between the recent great wars improved the material amenities, but were almost completely indifferent to the social needs and community life of the residents—at least until the later years.

Towards Reintegration

The problems of community in the nineteenth and twentieth centuries did not pass without arousing the concern of a number of groups of people moved by Christian, political or humanitarian considerations. In the first place they were challenged by the appalling degradation of living conditions in the so-called slums, and latterly they have been concerned with positive attempts to create new communities.

1. The first of these endeavours was the establishment of Toynbee Hall in 1885 and the subsequent establishment of many more residential Settlements in the heart of the vast under-privileged areas in some of our great cities. These Settlements conducted a wide programme of social relief and sought to bring educational, recreational, cultural, and often medical opportunities to those otherwise denied them. They represented the sincere endeavour of the University and privileged classes to share some of their advantages with the under-privileged. The initiative came *from outside* the local community, and the responsibilities for finance and leadership came also largely from outside, in contrast to the later emphasis in community centre work of a democratic responsibility laid upon the community itself. The settlements continue with their invaluable work to this day, though their present relevance and contribution has recently been searchingly reviewed[2].

[2]Cp. *Fifty Years in Every Street* by M. D. Stocks.

2. Individual church members played an important part in the above development, but at the turn of the century a number of churches established Central Missions or institutional churches in which something of the Settlement programme was offered as a part of the ministry of the Gospel. Hugh Price Hughes notably pioneered in Methodism and Silvester Horne in Congregationalism. An excellent summary of the intentions and hopes of these pioneers may be found in Dr. Jowett's speech at the stone-laying of Digbeth Institute: "We propose to bring into this area a distinctively human ministry, and to carry to the people sympathy so tactful that it will never be obtrusive. It will be a comprehensive ministry, nothing narrow or impoverishing in its spirit. We will address ourselves to every side of the people's lives, their minds, their bodies and their souls. In and about the Institute everything will be bright and light and beautiful." It is perhaps unfortunate that churches of this kind and with this attitude remained the exception rather than the rule.

3. From our present point of view the most significant development took place between the wars in the emergence of various associations of residents of the new housing estates. These associations represented the spontaneous movement of people who, deprived of the various centres of social life in the older areas from which they had moved, began to come together to form a Tenants' Association or an Allotment Association, or to organize dances and whist drives. But they were associations of the local community to share at least some part of their life together, and inevitably their objects enlarged and their horizons widened, and they were on their way to becoming Community Associations as we now know them.

The National Council of Social Service had been keeping an interested eye on this development, and eventually, in conjunction with the British Association of Residential Settlements and the Educational Settlements Association—thus linking the experience of the past to the present need—it succeeded in forming the New Estates Community Committee. This movement, purely voluntary and with valuable financial help from private subscribers and some of the large charitable trusts, gradually began to find that official policy was moving in the same direction. In town planning the idea of a 'neighbourhood unit' with its neighbourhood shopping, cultural and recreational centre was accepted. The Community Centre, home of the Community Association, was to be the focal point of the neighbourhood life. Statutory enactments successively extended the powers of local authorities to make provision for such centres and for trained staffs.

4. There were, furthermore, certain parallel voluntary movements which eventually converged to bring their strength to this

development. For example, the inter-war years saw the development of a large number of clubs for unemployed, often with their own premises; the Miners' Welfare Fund established over 1,000 social and recreational centres, some of which extended their membership beyond the bounds of the coal-mining community, and all of which offered experience in social-centre work; and certain groups established for wartime service carried forward their organization into peacetime use, adapting it for other purposes; a Civil Defence group, for example, turned itself into a Community Centre.

The Community Association movement has thus come into being. There are some centres and associations with very large memberships and commodious premises; there are many more whose premises are as yet very inadequate or even non-existent. In some cases, the range of the programme is wide and effective, in other cases it is little more than the organization of dances and social events. All in all, it is a virile movement. It is now co-ordinated on the national level by the National Federation of Community Associations, founded in 1945, as an autonomous associated group of the National Council of Social Service.

II—THE COMMUNITY ASSOCIATION MORE CLOSELY EXAMINED

It may be well to take a closer look at the constitution, the aims and purposes of the Community Association or Centre. Incidentally, there is the same sort of relationship between the Association and the Centre as there is between a church considered in terms of membership and a church considered in terms of its premises and activity. The Centre is the place where the Association carries on its work. There could be an Association without a Centre, but never a Centre without an Association. The statutory authorities have not lost sight of this fact, and despite their development plans for new areas they are not likely to build elaborate community Centres in the vague hope that the facilities will of themselves create a real centre of community life.

It is of the essence of the Community Association that it should find a place within it for every member of the community, irrespective of party or creed. Ideally it should have both group and individual membership. Group membership should be available to every voluntary organization within the area to be served and also to statutory bodies like the Local Education Committee and the local Council (through its councillors for the ward or wards within the area). Individual membership should be available to all local residents. The group members may be entitled to send one representative each to the executive or general council, whilst individual members may elect one representative for every thirty or fifty members. In addition, it may be wise to have the power to co-opt

people who do not readily fall into the above categories, like the local probation officer or N.S.P.C.C. representative. Churches are, of course, entitled to representation as voluntary organizations, whilst their members can also become individual members.

An Association will normally begin with a voluntary secretary, but as it expands it will need a full-time warden, whilst further expansion will call for further paid office assistance. Instructors for group activities may be voluntary workers, but application may be made to the Local Education Authority for professional instructors. The L.E.A. may also take responsibility for part or all of the Warden's salary.

The Aims of the Community Association

The Scottish Education Department's *Report on Planning for Community Centres* gives this definition: "A community centre should be a place whose function will be:

(*a*) to provide a common meeting place where members of the community of all creeds, opinions and interests can foregather for social and recreative purposes and enjoy the emotional satisfaction of 'neighbourliness';

(*b*) to develop in all sections of the community an interest in, and understanding of, and sense of responsibility for the life and problems of the community;

(*c*) to provide facilities, equipment and specialist leadership for the development of such recreational, cultural and educational interests and activities as are suitable to the needs of the community—interests and activities which will give satisfaction and enjoyment, call forth and extend skill, increase knowledge and understanding, and generally assist the full development of the personality;

(*d*) to provide voluntary organizations and groups with accommodation, equipment and specialist leadership which they cannot normally provide from their own resources."

It has been objected by an experienced Community Association worker, that this definition emphasizes too much the provision of a meeting-place and facilities, whereas the real emphasis should rest upon the creation of a body—not a place—which gathers up the common neighbourhood interests and provides a focus for all sorts and kinds of people and bodies. It may further be contended that very few Associations come anywhere near the achievement of these high purposes and that many represent little more than an opportunity for cheap and convenient recreation. The contention may be correct, for community associations, like churches, fall below their ideals, especially in their period of immaturity. But they are entitled to be judged by their best examples as well as by their worst.

It would be fair to say that it is the intention of the Community Centre to supplement, and not to supplant, work that is already

established. If there are adequate youth organizations already covering the neighbourhood the Association would be content to help to co-ordinate their work, and perhaps to invite some youth organization like the National Association of Boys' Clubs or Boy Scouts to undertake responsibility for new work.

One may venture a query at this point. Will ever any single Community Centre cater for the majority of the residents of a neighbourhood? We like, and are bound to like, our neighbourliness within limited spheres. Some will like to go to the Centre for their recreation and their fellowship, others will prefer their pub or their garden fence or the bowling-green pavilion. It may well be that the general oversight and co-ordination of community life will prove to be the most important function of the Community Associations in the future.

III—RELATIONSHIPS BETWEEN CHURCH AND ASSOCIATION

From the foregoing brief factual survey we now turn to the important matter of the mutual relationships between churches and community associations. We shall try to answer the question, "Are they competitors or partners?" On the level of the denominations and of the National Federation of Community Associations there would be agreement that they are essentially partners in a common task. But on the level of the local church and the local community association—and for practical purposes this is the level that really counts—agreement would be very uncertain. We shall consider the matter here from the local standpoint.

Occasionally we find the happiest of relationships between the local church and its neighbouring community centre. Church premises may be used by the Centre, its minister may be the chairman of the Association—though this is not necessary or even generally desirable—and there is benefit all round. Sometimes, however, we find deep-rooted suspicion. Perhaps most often we find an apathetic ignorance. The members of the church do not know the members of the association, they do not know what its activities are, and perhaps they do not care very much either.

The attitude of reserve, tinged with suspicion and a little jealousy, is not altogether unnatural. For centuries the church has itself been the most notable and most influential centre of community life: now it discovers as it views the town planning development schemes that it has been placed towards the circumference whilst a central site has been assigned to this new creation, the Community Association, around which, henceforth, the life of the neighbourhood will revolve. The church sees the possibility of the centre competing for the interest and time of its own members and especially fears that its young people may be drawn away. It is

genuinely doubtful whether the community centre really has anything as good to offer to men and women. It observes, perhaps, how few of the leaders and members of the community association are connected with any church and that some, indeed, are critical or even hostile.

Some community associations owe their inspiration to Christian men and women, and gladly acknowledge their indebtedness. But the majority probably owe their origins largely to non-churchgoers, and in the particular circumstances it is not surprising. In the new housing areas the people probably least affected and consequently least concerned about the lack of community life were the church members. Either in their old churches, or in a nearer church to which they had transferred, they found satisfaction for their social instincts. They were already members of a continuing community. Not only that, but if they were keen and active, work in the church left little time for other enterprises. So it was that this new movement came largely from the non-churchgoing section of the population as, inevitably, did its leaders. To them the churches seemed exclusive, interested in their own worship and activities, but uninterested in the concerns and needs of a great many people around their doors. The churches gave very little thought or time or leadership to the founding of the associations, and mostly have taken little interest in their subsequent development, except, perhaps, on those occasions when the association proposed some Sunday activity or other project detrimental to the work of the church, when they were apt to make a fuss. To the community association the church was either effete or reactionary or both; they didn't use these words: they said simply that they "had no use for the church".

These things are not said in the official statements of either side[8], but these are the things with which we have to deal. We need to understand one another better. There have been, of course, happy experiences of co-operation for the common good resulting in the strengthening both of community association and church, and the total enrichment of the community. Where a church has initiated or entered into a community association, free from ulterior motive, with a real concern for public welfare, it has found a ready response from those 'on the other side', and it has found that its leadership is accepted in a surprising degree.

Understanding is needed on the level of appreciating that the community centres can offer a gathering point for an expression of the mind of the whole community, and that they can provide certain facilities which are beyond the range of most churches. On the

[8]Cp. *Our Neighbourhood*—expressing the Community Association point of view, and *The Churches' Part in the Provision of New Centres of Community Life*—Bulletin of the Central Churches Group.

other hand, the churches have a distinctive contribution to make which can be made by no other organization whatsoever. Church and community association ideally are complementary to one another and in practice need to make adjustments to ensure that they are in fact complementary; not competitors, but partners.

IV—EXPRESSING THE PARTNERSHIP PRACTICALLY

We now turn to the really important need of finding ways and means of working out a practical partnership between the churches and the Community Associations. There is an established organ of consultation and co-operation at the national level in the Central Churches Group, a joint committee of representatives of the denominations and the National Council of Social Service. It is, however, on the local level that the spadework has to be undertaken and it may be useful to suggest here different kinds of local situations with some illustration of what may be done in each.

Areas with already established Community Associations

Here the local church should resolve to throw its weight into the work of the Association. It should seek affiliation and send the strongest possible representative to the C.A. Council. Through him the church will become aware of needs and problems which may not otherwise reach it, and make its own contribution. The minister is often, but not always, the best person for this. Such interest will often lead to a new degree of mutual understanding and appreciation between Church and Association, and an increased effectiveness in the work of both.

In Ilkeston, a town of 35,000 people, a Community Association was formed on the initiative of the Rotary Club. The churches accepted an invitation to a meeting of social and religious bodies to form an Association, and from the first realized that regular attendance at the monthly meetings was essential. They have played an important part in the development of a very successful Association, responsible for many activities in the life of the town, and have helped to ensure that those activities did not follow undesirable trends. The view of a Congregational minister who was elected to the Presidency is worth quoting: "I believe", he says, "a Community Association can become a menace if it is allowed to become dominated by non-Christian people, but our experience . . . makes me sure that Community Associations can be guided into right channels. My conviction is that Christian people must be prepared to take their places alongside others in these movements if the Associations are to be helpful and complementary to our work and not harmful to our churches and the community."

Areas where a Community Association is needed but non-existent

There are large new housing estates which lack social amenities. Here the local church can invite interested parties to consider possibilities. Few organizations are as well placed as a church for taking this kind of initiative. It has its own premises, where at least the first meetings can be held; its minister is a person of local standing; and its members can supply many small but essential services.

It will be well to invite to an initial meeting the local Member of Parliament and Councillors, head teachers, social workers, representatives of all local organizations, including other churches, as well as the general public. Invitations should also be given to other individuals outside the immediate locality but whose general interests include it. These might include the local Director of Education, a representative from a University Extra-mural Department, the secretary of a Local Council of Social Service, and other persons with special knowledge or occupying key positions. The National Federation of Community Associations should most certainly be invited to send a speaker, to supply suitable literature, and to provide guidance and advice.

Two instances of successful initiative of this kind may be given. The Heston Community Association is one of the most active in the country. It was born when the Rev. C. J. Steley called together members of the wartime Civil Defence and Social Services when they were on the point of disbandment. The Association, centred at first in the premises of the Congregational Church but soon outgrowing them, achieved a membership of 3,000 in two years. There is an appalling gulf between the man-in-the-street and the church, which must somehow be bridged. This particular experiment proved to be a successful bridge, and Mr. Steley comments that "the Church has won a place in the thought and esteem of the locality which it never before enjoyed."

A similar experience occurred in connection with the South Norwood Community Association, which is in a fairly well-to-do dormitory area. Here the Methodist minister, taking over a bombed church in an apathetic neighbourhood, decided that the first thing to do was to form an independent Community Association with the backing of all the churches, including the Roman Catholic. This has since become well-organized, with its own premises. The minister, who was its founder, declares that one result has been that the attendances at all the churches have increased, and that the neighbourhood is much less apathetic than it used to be.

Where co-ordination of existing activities is the need

This applies to well-established communities where there are many welfare agencies and organizations working independently and so failing to make their full impact. The Hulme (Manchester)

Community Council consists of civic representatives, head teachers, youth club leaders, social workers, representatives of churches and organizations in an industrial working-class community. It does not itself organize activities, but it brings together those who are already doing so, in order that mutual consultation may bring mutual benefit. It represents the needs of the district to the local government Authority or to the national Government. In conjunction with the University Department of Social Studies and Council of Social Service, it has undertaken scientific surveys of specific problems, like the need for the provision of Day Nurseries and the recreational needs of flat-dwellers, and has thus made representation for public action on the basis of definite evidence. There are a number of sub-committees for different aspects of community life. A fortnightly lunch group hears speakers on various aspects of social service, and provides an opportunity for local social workers to meet for friendly intercourse. Indeed, the spirit of friendly co-operation which has developed, has proved to be, perhaps, the most valuable part of the work of the Community Council. All its meetings are held at the Congregational Church, and there is no doubt that the churches are regarded as a vital factor in the leadership of the life of this community.

In these various situations, and in others not specified, there are clear opportunities for the Church to break through into the life of its neighbourhood, and by the quality of its concern and service, dispel the suspicions of the ordinary man. The Church must overcome that preoccupation with its 'own affairs'—understandable though that is in these present times—and see that its affairs are in reality as wide as the community in which it is set. This is not only an enterprise of social service, it is an essential preliminary to the evangelistic task of the Church amongst the men and women about its doors.

EFFECTIVE EVANGELISM

By the late J. S. GRIFFITH, M.A., B.D.[1]

IT is the Message, as a proclamation of facts to be offered to the world, not the theology which lies behind it, and not the methods by which it is to be proclaimed, that concerns us here. The spoken word is not the only way, it may not even be the best way, to preach the Message. That has to be set forth not only with our lips but in our lives: actions speak louder than words: and the life of the Church may be more effective than the eloquence of her pulpit. All that may be true. But our concern now is with the Message—as a Gospel to be preached in the name of God.

I. First of all the Message must be news of God, not news of earth; not what man proposes to do or hopes to do; but what God has done and is doing. It must be News: Gospel, not debate: and good news of a particular character, news of God. It must tell of God and His concern for man. There the Christian Gospel starts. It must reveal God and unveil Heaven and its powers; and a sermon which fails to do that—though it may have other excellences—remains sub-Christian and cannot be effective as Gospel. A sermon's power lies in the place which God holds in it and the power of God which it conveys, to give wings to the soul that we may 'in heart and mind thither ascend and with Him continually dwell.' There are plenty of things to talk about in public speech and plenty of opportunities for doing so, but the definite thing that a sermon is for is to talk about God: and the value of the Christian pulpit lies in what, and how much, we have to say about God: who He is and what He is. That pulpit is withered at the roots—however florid and luxuriant the growth above the reading-desk—which substitutes a secular message for the word of the Eternal God.

What then have we to say about God? and what is our aim in talking about Him at all? Our aim is practical: it is to open the way for traffic between God and man: that those who hear may know Him and the power of His presence as the most important and the most glorious fact of the universe, and as a fact which concerns them personally. To establish that contact between those who listen, and God, in whose name we preach, is the responsibility of the preacher of the Gospel. If, at the end, God and our hearers have missed contact, whatever else we may have done for them, it is the simple truth that we have failed. We have 'missed fire',

[1] A paper from the unpublished literary remains.

however brilliant the flash. In illustration I take two instances.

We may speak the word of God but leave those who hear spectators only. They have been watching us fire, certainly, but at another target—not at that in front of us, their hearts. This is sometimes described as preaching to people who are there about people who are not—Germany, Russia or some section of society which is not that listening to our words. It may be a very powerful message (it is not unusual for it to be commended in those terms) but the direct contact between God and those hearers there present has not been made effective. They see God in action perhaps, but it is like a spectacle in the arena with the pews as front seats for onlookers. The preacher denounces sins which are not their sins drunkenness, greed, militarism—things in which those who hear feel that they are not as the rest of men—extortioners, unjust, adulterers, and thank God, as they listen, that they are not. They remain spectators, and no Gospel, no living word of God, gets home to their personal hearts. They enjoyed a good time, but they did not meet God face to face.

Another 'miss' is when the aim is an appeal to thought only and not to life. The appeal to thought has its place, but the distinctive thing about Christian preaching is that it does not stop there. University Extension lectures and discussion societies may do so, but not preaching. Preaching aims to do more than give people right ideas about God and human life. Life includes thought but is something bigger than thought. We have failed to preach the Gospel if we limit our scope to texts like, 'What think ye of Christ?' Neither our responsibility nor our hearers' has been fulfilled when the thinking has been done. Our challenge is not 'what think ye of Christ?' but 'what are you going to do about Him?' We halt and hesitate and leave others doing the same if we leave Jesus only as a challenge to thought. We have to bring men face to face with Him as a personal issue. It is His challenge to our life that is insistent and urgent. 'How shall we escape if we neglect so great salvation?' That involves more than thinking: it insists on action. Thought and thinking take people only part of the journey, and there are whole areas of life which refuse to be amenable to right thinking. True enough that there is the highest classical authority for the maxim, 'Virtue is knowledge'. But history continues to show that men may know what virtue is and not be virtuous. Paul was closer than Socrates to reality when he said, 'For the good which I would I do not: but the evil which I would not, that I do.' Reality is bigger than truth, and the aim of preaching is something beyond arriving at truth: it is to achieve contact with reality: not merely right views about God and morals, but the power to live them: so to bring God and man together that the intimacy may be

a power of life, whatever the intellectual calibre or equipment of the hearer.

That is the perilous and awful post at which we stand when we dare to preach the Gospel: the point where the eternal powers of the unseen world are waiting to find entrance through us into the human heart: the point where the preacher knows his unutterable insufficiency. Yet, until he knows that it is God who is pressing for utterance through his lips, he cannot begin to achieve his task. He never can be effective until he knows that, fearful as the knowledge is. The preacher stands there not merely to talk about God, but by the force of his message, which is not his but God's, to throw open the door where Heaven breaks through to earth and man meets God Himself. There, where the eternal world meets this one, and human souls are before us who may never have met God as yet, stands the preacher. He cannot be effective until he takes his stand at that post, that giddy point of stupendous spiritual danger where two worlds meet. 'Woe is me if I preach *not* the Gospel' as he sees the faces that await the message: 'Woe is me if I preach not the *Gospel*' as he looks into the face of God and dares to seek his message there. He has two responsibilities and he may fail in both: untrue to God, if he speak of something less or lower than God, and unworthy of his trust for man, if he blur the message which is given him to deliver in the name of God.

Yet it is this, and this alone, which gives the preacher spiritual dignity and poise. Even as he stands to speak he knows his own insufficiency, but behind him are the powers of the eternal world and the glory of the Lord, waiting to be revealed in the salvation of men. He has God's message to deliver. Whether it meet with acceptance or rejection does not affect its validity. Preacher and Message may or may not win favour with the world: that does not alter the case. It is not the preacher's business to reconcile God to the world but to reconcile the world to God. He is not specially concerned to justify God to the 'modern mind' or to bring God to terms with 'modern thought'. The Eternal God has continued to be God in spite of the 'modern mind' and 'modern thought' many times over in previous centuries. The preacher's aim is to change the world—modern mind and modern thought included—not to change God. The preacher who means to preach a gospel must, by poise and pose, make men look up, not down, either upon him or his message. There must be both sturdiness and steadiness in the proclamation: it must come as a prophetic message, one received and delivered, as Amos or Hosea delivered his, out of first-hand intimacy with God, and with the conviction that, if the institutions and conventions of this world oppose themselves, it is

not God but this world which will be shaken in the collision. To be effective we must exult, glory, in God and in our Gospel.

II. Effective evangelism must bring news of God . . and Good News at that, and the Good News is: that God not only exists; He exists to care for man. That news goes beyond any which the world has to tell about Him. That God has a mind may be suggested by an ordered universe, in which our minds are able to co-ordinate experience and find stability. But that He has a heart, as well as a mind, and a heart that cares for me, goes beyond all His other revelations, but one. That I find when I see Him in Jesus. As soon as I begin to identify God with Jesus, I find something beyond what I find elsewhere. That brings God within the comprehension of my mind as being more than a system of thought or the laws of the universe: as Someone not too high and mighty to be known as a person. More than that, it brings a new force into action—Love. Jesus, by compelling me to identify God and goodness, makes God lovable . . He makes it possible for me to associate love with God, both on my side and on God's, and so brings a new power and control into my life. He gives me a new power and motive to be good and to seek goodness—for the love of God. That happens when I discover God in Jesus. Up to that point religion may be reverence, adoration and all kinds of other things which do not give me the central motive for living which overrules all others—*viz*: love. It is when I see Jesus that I connect God and love and know that the greatest thing in the world belongs to Him: and know, too, the power of God for what it really is, love. By revealing God as loving, and goodness lovable as well as right, Jesus changes not only the outlook on life but the power available for living.

In Jesus God gives His very self and His ultimate being and takes me personally into His thought and heart. That is the Good News which is in the message of the Gospel. God, the unseen eternal God, who controls the universe, our personal lives included, for all His might and majesty cares for us, each one of us, with a personal love, and has a place for us in His heart and home.

That was the Gospel that won men in the ancient heathen world at the outset. Men then did not know or believe that there was a God who could be relied upon to concern Himself about mortal men. The spiritual world for most was a place of bogies and of fear: or, if not so bad as that, callous and careless of human destiny, human love, and human ideals of goodness and character: no co-operation or sympathy to be expected from the Unseen in such affairs of human life. A God who shared and felt with men in their mortal lot with its toils and perils, hopes and fears, struggles

and longings, was not available. If He did care, He took no pains to show it, and friendship between God and man could have no reality. Whatever else the ancient world knew about God, it did not know Him in that character, and its knowledge of God was less than the truth about Him. When the Christian Gospel arrived, proclaiming Jesus as the Truth of God, it brought news that the world did not know, something bigger and better than man's best hopes: that God was really interested in man and cared for him better than anyone else, with a love that was eternal.

That is Gospel, good news of God, still today. Bogies and demons may have faded out for many, but apart from Jesus it is still a universe with no heart that really cares at the centre of things—and so a God not worth bothering about as the plain man thinks of God. Highbrows may find Him an interesting subject of speculative discussion, but that does not bring God into operation on the ordinary levels of life. 'God does not care about me,' so the argument runs, 'no need for heat or animosity about it: but why then should I concern myself about God?' That is the level we have to reach if we are to do effective evangelism; and our message is that God *has* come down to meet us there. We shall not do any good unless and until we preach, so as to carry conviction, that in the battle of life, the struggle for character and the fight with evil, God is involved and that He really cares, and cares as much and more than anyone else does about the issue; and we must proclaim it as if we really meant it, and as if there was nothing else much worth preaching beside it. And that message, almost in words of one syllable, is: God is what Jesus was: God, and nothing less than God, was in Christ reconciling the world unto Himself: that for a race of men which does not know God, and often enough has obstinate and wrong-headed ideas about Him, the place of all places where He is to be found and seen is in Jesus, and that what we who preach exist for is to make that good news available to all men. What above all things we have to do—and to do it not as if we felt it necessary to be apologetic and cautious about it, but exulting in it—is to point men to Jesus: to put Him in the very centre as the place where really valid and authentic news of God is to be found: if need be to leave aside other information, not necessarily as untrue, but as less than the final Truth, and to call them to start afresh with Jesus. The identity of God with Jesus is the best news there is and can be for mortal men.

Jesus is our Gospel: and we condemn ourselves to powerlessness when we are afraid of it, and talk as if we were. We do not recommend the cake when we disparage the slice cut from it. No one will ask for a second helping. I get valid information about the Victorian Government Railway and its services from the sample

of it upon which I travel twice or more a day most days of my life. The Box Hill line is not the totality of the system, but it is its own evidence that there is more behind it than I see day by day; and it simply could not be what it is unless it had the reality of the whole behind it, and was consistent with that greater whole. Jesus is not the totality of God, and He never said that He was. 'My Father is greater than I', stands as an explicit statement: but He is God incarnate, God expressing Himself in that area of the universe to which my personal experience as a man belongs and where my mortal home is—human nature and human life. He is very God of very God, as nothing else that I know is worth calling very God.

In Jesus God came into this world, taking an initiative for our sakes, when with all our wisdom we cannot find Him, and with our folly we have lost Him, and with all our sinning we have shut ourselves out from Him. When we want God—yes, and when we do not want Him, the Eternal God who made the world and us—His discovery of us and our discovery of Him are both in Jesus Christ. God may be known elsewhere; there are other revelations of Him, valid revelations too; but they are less than the truth.

God is what Jesus was, all 'the light of the glory of God in the face of Jesus Christ.' The identity of God with Jesus is the Gospel message, though the world rejects it: and there is nothing to stand beside it for those who seriously want God—a God who counts and cares and takes responsibility for man.

III. To be effective this Gospel must be addressed to the centre of man's being, to his soul, that which makes him a moral and spiritual personality. Man is more than the things which he possesses, and greater than the things he does not possess. Wealth or poverty, culture or education, sickness or health, do not sum up the man at the seat of his being: he is a living soul after he has suffered all the accidents of mortality, and to appeal to him in the name of God as less than a soul is to demean God and to do indignity to man. Man knows himself as more than a child of the dust: 'He hath set eternity in their heart'; and our message that there is always God and that He cares for us, must treat man as a being whose centre is in his soul, not his body. God cares for us: that stands: but the Gospel tells us more: it tells us what it is God cares for in us. Our friends love us and care for us, but the value of their friendship depends upon what it is in us that they care for. Some want us to be happy and do not get beyond that: some want us to be good and put all other considerations below that. When we are true to ourselves we know that these last are our best friends: and God is not worse but better than our best friends, and that is

why His care for us concerns itself with our souls, and why He refuses to treat us as anything less.

Man forgets that birthright—the eternity set in his heart which makes him a living soul—and, forgetting it, regards and treats himself and his fellow-men on a level below that on which God deals with us. That is God's reverence for man's personality, that He always regards us as souls as well as bodies and minds. And if we are to speak His message, it must quicken in man that sense that he is a soul, and that his soul is more important than anything else about him. A Gospel that ignores that is no Gospel and is untrue as God's message. Whatever good things else it may promise and whatever attractive results it may promise, be it popular or not, if it aims to reach anything less than the soul of man, as a Gospel it is unworthy of God. Men are lost until they return from that far country where the soul is forgotten, though they live there in purple and fine linen and fare sumptuously every day. Man would like to forget sometimes, and help his fellow to forget, that he is a soul—but God never does. That is the difference of the level on which our friendships and God's friendship move. And the Gospel is the message of an infinite and quenchless love which refuses to forget, even under the direst provocation, that man is above all a soul, a moral and spiritual personality.

And because eternity is set in the heart of man, when he comes to himself he will recognize that his true friend is the one who has never forgotten it or treated him on any lower level. And therefore we cannot preach as good news of God any Gospel which suggests, either by what it says or by what it omits, that God cares less for the soul than for the other interests of man. Compared with damage to our temporal welfare, health, wealth, and such things, damage to the soul is the only damage that really matters. Nothing really serious can happen to us except sin. We ourselves know that when we are at our best: and God knows it, and that is why He is our best friend. In preaching Jesus we can make it clear that it was not His amiable goodness but His steady and untiring quest for the soul in every man that was the centre of His work, and the deepest point of His identification with us is where man fights his battle to save his soul from death, and that He is there to save when man feels that the battle is lost. Any lesser Gospel belongs to the 'wrecks of time' instead of 'towering o'er' them. It is no secular gospel of this world that is committed to us, but the Gospel from the eternal God to the eternal in man, the Gospel that puts man in possession of his soul when he has forgotten it and when he has lost it. God cared so much that He wrote in the life-blood of Jesus upon the cross His refusal to allow us to be unworthy of ourselves and of Him.

IV. It is because the Church has preached this Gospel that it has outlasted and will outlast all the kingdoms of this world: for that is not only the truest thing about God, it is also the deepest thing, spoken not merely in words, but in a death which was the climax of a life. For all her failures and her faithlessness, the Church has preached that as her message to mankind, and that is why she has survived, and will survive just so long as she proclaims it. When she is shy of that Gospel and prefers a shallower substitute, her spiritual power wanes, exactly because she has lost her hold upon the depths in God and in human nature. For it is the Cross of Christ which tells us, as nothing else does, what God cares for in man, and how deeply He cares. Other loves go part of the way, but a God who is to win mankind goes all the way.

Men wonder at the pertinacious emphasis upon the Cross as the centre of the Christian Gospel. It distresses some, it annoys some, and even awakens contempt in others. In every age those who preach it have to bear the reproach of the Cross and to be content to be fools for Christ's sake. But it is the wisdom as well as the power of God unto salvation. For it reaches to the quick, and touches the heart of man's hardest problem, the problem of character, which is a problem because man has to fight for victory if he is to achieve it. The Cross stands to tell that whoever else may make light of sin God does not, and therein He is not man's enemy but man's best friend. For sin it is which devastates character and destroys the soul. The Cross tells the world that the friendship God offers us is where we need it most. Man may lose his health and his wealth and suffer untold adversity, but still keep his dignity as a man and his self-respect as a human personality. But it is in the fight for character, the struggle with the world, the flesh and the devil, the battle to keep his head morally above water and to follow the highest and refuse the lower, that he gains or loses his soul. Hard, even unto bitterness, may be his other experiences, but it is on that one dread struggle that the eternal issues depend, and a God who has nothing to say in that crisis and does not concern Himself to bring help there, is a God who is no use to man as a moral and spiritual being, and is not worth troubling about except as an intellectual hobby. He certainly could not save sinners or count in the struggle to redeem a sinful world.

The problem of pain is a mystery, but the problem of sin is a tragedy: for in it lie the issues of life and death—the death of the human soul. God may give me all the good things of this world, long life, happiness, children, friends and all the prosperity I can desire, but if He has nothing to say and no help to offer when I am sinking in the last abyss, and fighting the battle that matters most of all, the battle to be a better man, then God remains an outsider

and the news of Him is not specially worth having, for He is not interested in my deepest concern, how I am to leave the past behind and achieve a better future. The first effect of the Gospel, if it really is Gospel, is to put a man in possession of himself so that he can defy the world and the worst it can do to him, even when it has beaten him.

That is why anything less than the Cross of Christ is a sub-Christian Gospel, and that is why we preach Christ Crucified. God *has* taken action, He *did* come into the field—that field where man's future is at stake and his soul in jeopardy. When we identify God with Jesus, and there, in the Cross, see that God was in Christ reconciling the world unto Himself, we see a God who came down into the welter of our human woe and the agony of our human struggle: who declined to stand at a distance or to remain aloof from it: who was not content to send messages, but moved to do something; to come Himself and to bear what we bear; to share the agony and the shame of our sin; and to pay the price which that sharing costs. That deserves the name of Love. In it He has pledged Himself to man's redemption. When we are nailed to the cross which is the penalty of our sins, unable to stir an inch, hand or foot, to help ourselves, beside us is God, God in Christ, bearing, for love's sake, our sins in His own body on the tree. When we give up, despairing either of ourselves or of mankind, God refuses to acquiesce in our degradation and refuses to give man up to his sins, or the destiny which his past entails. We are His—whoever else and whatever else may claim us.

> The soul that on Jesus has leaned for repose
> He will not, He cannot, desert to its foes;
> That soul, though all Hell should endeavour to shake,
> He never will leave, He will never forsake.

There, in the Cross of Christ, the eternal God meets sin full face, and there He triumphs in victory over it, making good His refusal to give me and my fellow-sinners over to the enemy. From that Cross He reigns, with a sway which covers Time and Eternity, Life and Death, Heaven and Hell, putting struggling, despairing man upon his feet because there his life is hid with Christ in God.

REVIEWS

The reviews are in four divisions:

Theology and relevant studies: works of scholarship ranging from dogmatic theology and church history to psychology and cosmology.

Religion, life and work: books concerned with the daily application of religion and its popular exposition.

Miscellanea, a limited selection from current general literature.

Periodical publications.

THEOLOGY
AND RELEVANT STUDIES

P. T. Forsyth: The Man and his Work. By W. L. BRADLEY. 284 pp. Independent Press. 18s. 6d.

It falls to my lot to read many theses for doctorates. Often they are written with a parade of scholarship which is more repellent than impressive. Dr. Bradley's book earned the Ph.D. of Edinburgh where he studied under Principal Duthie; but it is not a mere academic exercise: it is a work of fascinating interest and is a notable contribution, not only to theology, but to religion.

This book provides a really excellent exposition of Forsyth's teaching which will be of the greatest help to those who are beginning their study of his numerous writings, whilst its opening chapters throw new light on much in Forsyth's earlier career about which some of us have long wished to know more. Why was it that the Yorkshire Union refused to recognize him and the London Union only after he had been for some years at St. Thomas's Square, Hackney? Dr. Bradley's investigations provide the answer. Or again in a well-known passage, in his *Positive Preaching and the Modern Mind,* Dr. Forsyth refers to that time when he "was turned from a Christian to a believer, from a lover of love, to an object of grace. And so, whereas I first thought that what the Churches needed was enlightened instruction and liberal theology I came to be sure that what they needed was evangelization in something more than the conventional sense of that word." The influence of that second conversion was manifest in all Forsyth's teaching; but never in lecture or in sermon did I hear him refer to the experiences of which he here speaks and often I have wondered when this change in interest and attitude occurred. Dr. Bradley's researches show that it was as early as his pastorate at St. Thomas's Square, Hackney, as indeed Dr. R. McFee Brown had surmised in his article *The Conversion of P. T. Forsyth* in last July's *Congregational Quarterly.*

The second half of the book gives a lucid conspectus of Forsyth's theology. Forsyth's book on *The Person and Place of Christ* was so carefully written that it is not difficult to describe his Christology, whilst his teaching on the Church was as clear as it was significant. But, although Forsyth's religion and theology came to centre on the Cross of Christ, it is not easy to describe his doctrine of Christ's Work, for his teaching here has to be derived from his many books as in no one of them did Forsyth deal systematically with this, his supreme interest. Here, especially, Dr. Bradley's exposition is of great value and deserves the most careful study. Throughout he emphasizes the continuity and consistency of Forsyth's thought. This "preacher fired with the evangelical message" was "always

a scholar ready to accept the evidence of new data." Forsyth retained the traditional terms of orthodoxy but, although he speaks of expiation, penalty, substitution and satisfaction, his interpretation of the Cross differed much from that of traditional orthodoxy. That traditional orthodoxy implied a conflict between the attributes of God, and, whilst making clear our debt to Christ, created the impression that, although Christ was loving, God was harsh and stern. Forsyth, instead, taught that "if you say bluntly that Christ reconciled God, it is more false than true. . . . God can never be regarded as the object of some third party's intervention in reconciling. If it were so what would happen? There would be no grace." "The real meaning of an objective atonement is that God Himself made the complete sacrifice. The real objectivity of the Atonement is not that it was made to God but by God."

We are grateful to Dr. Bradley for emphasizing this. Our churches suffered much in the inter-war period through the neglect by many preachers of Forsyth's warnings against a sentimentalized liberalism which deprived the Christian message of its poignancy and power. To-day some of our younger men in their revolt against this liberalism need Forsyth's reminder that "the first requirement of a preacher" is not "an orthodox theology which is canned theology grown stale" "but a positive theology alive, alert and in power."

We are very grateful to this young American scholar for his wise and illuminating book. We hope it will be widely read and that through it many will be led to read and read again Forsyth's weighty and powerful presentations of the Christian message.

We hope this book will have the success it deserves and soon pass to a second edition, and that, when it does, an Index will be provided.

SYDNEY CAVE.

The Patristic Doctrine of Redemption. By H. E. W. TURNER. 123 pp. Mowbray. 12s. 6d.

Prof. Turner is well aware that few theologians begin to look for formulated theories of the Atonement before Anselm and Abelard. He is also aware of the logic in the order in which dogma crystallized: Unity of Godhead, Trinity, Person of Christ. What, then, may we expect to find of value on the subject of Redemption in the Patristic period? Nothing well formulated, Prof. Turner agrees; but he thinks we pass on too quickly, and miss in the early period adumbrations of at least four approaches. He deals with these in turn, marshalling the evidence with mastery and insight. First is the view of Christ as Illuminator, to be found in the Apostolic Fathers, in the Apologists, and in Clement of Alexandria. Second, Christ as Victor, the prevailing concept with Ignatius, Irenaeus, Tertullian, Origen and Gregory of Nyssa, though some of the difficulties were recognized as early as Gregory of Nazianzus: "To whom was the blood of Christ outpoured? If to the Evil One, alas, what belongs to Christ is offered to the Evil One. But if you say to God, how can this be when we were in the grip of another? The ransom belongs to the one who holds the other captive." Third, Christ as deifier of the redeemed, another strand in the Apostolic Fathers, Irenaeus, Clement of Alexandria, Origen, Athanasius and Gregory of Nyssa. Fourth, Christ as Victim (logically correlative with Christ as Victor), found in Tertullian, Hilary and Ambrose.

As a work of clear analysis this is excellently done. Prof. Turner proves his contention, and pin-points the origins of later attitudes. But he does a little more. His last chapter, though only nine pages, shows in a masterly manner the interdependence of the four approaches, and indicates how a real understanding can be reached, and only reached, when the insight in

each approach contributes to a synthesis. There are sentences summarizing fine apprehensions. The balance of objective and subjective: "If we cannot be saved by ourselves, it is equally clear that we cannot be saved without ourselves." The significance of real Incarnation: "(Redemption) is at once an act wrought by God on man's behalf, and an act done by Christ as Man before God." It is to be regretted that present conditions, no doubt, constrained Prof. Turner to keep his book short. But it is full of insight, is stimulating, and largely justifies his claim to have filled "a serious gap in theological bibliography." A. R. VINE.

The Unity of God: A Study in Christian Monotheism. By PERCY HARTILL. 202 pp. Mowbray. 16s.

The first half of Archdeacon Hartill's book gives a brief, but admirably clear, account of the development of the Christian conception of God as triune which he rightly describes as "the richest expression of monotheism." As he points out, the doctrine of the Trinity was formulated in connection with the Christological controversies of the early Christian centuries. In the second half of this book he reviews various other doctrines and criticizes formulations of them which are contrary to the Christian doctrine of the Trinity with its assertion of the unity of the Godhead.

In this section he deals first with the Atonement, and condemns not only the penal theory but also Aulén's "dramatic view." The next chapter deals with *The Unity of the Church* and rejects the Papal conception of the Church's unity, the idea of national churches and also what he regards as the "Congregationalist" theory. Quoting from the "Declaration of Faith, Church Order and Discipline" of 1871 he comments, "It is clear that if we interpret in this way the high-priestly prayer 'that they all may be one, as we are one' we should be driven to a tritheistic doctrine rather than the worship of the Trinity in unity."

In the next two chapters on *Righteousness and Grace* and on *The Theory of Two Moralities* we found of special interest the incisive criticism of the formulation of Christian Ethics by Niebuhr, Lord Lindsay, Emil Brunner and even William Temple. In contrast to their views Archdeacon Hartill states that from the doctrine of the Holy Trinity, as the "fullest revelation of the unity of God," "there springs the conception of ethics which presents the ideal man not as one who in this life is in continuous tension between two moralities of justice and love, but as one whose life is a unity of love, because he is indwelt by God, Who is Love."

It is impossible to discuss in a short review the many problems with which this book deals. Its readers may find some of its solutions too simple to be satisfying, but they will have reason to be very grateful to Archdeacon Hartill for a fresh and suggestive book. SYDNEY CAVE.

The Principle of Authority. By P. T. FORSYTH. 430 pp. Independent Press. 18s. 6d.

According to some whose judgment is to be respected *The Principle of Authority* is Forsyth's finest work, though most of us, I fancy, would give pre-eminence to *The Person and Place of Jesus Christ*. But unquestionably *The Principle of Authority* is a very important book. It is easily the most voluminous of Forsyth's writings, and although this has militated against its appeal it does at least bear witness to the intention of the writer to produce a full-scale truly systematic study of the subject under discussion. The book is important not only as a penetrating treatment of the problem of Authority, but also as an exposition of what may reasonably be called the metaphysical presuppositions of Forsyth's theology. Students interested in discovering the actual sources of his thinking find themselves launched on a long chase

but they begin to catch up with their elusive quarry as they read this book. For here Forsyth's philosophical descent can be traced back through Ritschl to Kant and the "metaphysic of ethic". Needless to say, Forsyth is not satisfied with Kant, who, for all his insight into "radical evil", was entirely lacking in understanding of the grace of God. Not in the autonomy of the Practical Reason, therefore, but in the absoluteness of the Holy does Forsyth ground the authority that alone has the right to claim and command us. Popular clamour against authority as "external" Forsyth regards as misconceived. All true authority is "external" in the sense of being *given*. It does not solicit our vote and interest, but descends upon us with its inexorable demand. Yet such an authority, so far from suppressing our freedom, is freedom's only true foundation and guarantee.

It is no use pretending that this is an easy book to read, though the addition of an adequate index now makes it less difficult than it was. Forsyth does his best to be a systematic thinker, but with small success. There is a good deal of repetition in the book, and the constant attacks upon the flaccid religiosity of Forsyth's own day are apt to grow a little wearisome at this distance of time. But the central message of the book is as fresh and relevant as ever it was; and if Forsyth lacked the precision of thought and the power of systematization that are the recognized virtues of the professor, he possessed something we prize even more highly—a prophet's piercing vision and embattled word. H. F. Lovell Cocks.

The Doctrine of Assurance, with special reference to John Wesley. By A. S. Yates. 242 pp. Epworth Press. 25s.

In this book are brought together a quite incredible number of quotations from the first century to the eighteenth, all of them containing the word or the idea of "assurance" and most of them from the works of John Wesley. It will be a valuable concordance for those who are concerned about such matters even if it does not represent a great advance in th ological learning. It must have meant a vast amount of labour, and the author is to be congratulated on its accomplishment.

He begins with an account of Wesley's experience in Aldersgate Street on 24th May, 1738, from which most Methodist writers date the effective beginning of the Methodist movement. From this point Dr. Yates traces Wesley's relations with the Moravians, showing how his views gradually came to differ from theirs and how later they came to be expressed in the Methodist hymn-book. Then Dr. Yates comes to the New Testament and it obviously pains him to have to admit that "it cannot be said that Wesley's exegesis commands general approval." (This is the nearest that any Methodist can get to saying that John Wesley was wrong!) The later parts of the book deal with the sense of assurance as expressed in the later centuries down to Wesley's own time.

From such a comprehensive survey it is possible to come to quite a different conclusion from the postulate with which the author begins. Is it proper to call "assurance" a doctrine at all? Is it not rather a state of mind which some Christians have and others have not? To make it the *sine qua non* of the perfect Christian is to venture on to very dangerous ground indeed. There is a cry of dereliction from the human heart which may witness to a far deeper faith than does either a morbid craving for assurance or a bland assertion of its presence. One does not often hear from Wesley, if at all, the characteristic cry of St. Paul (just as characteristic as his "assurance") "O wretched man that I am! Who shall deliver me out of this body of death?" Sometimes one rather wonders whether assurance did not too easily become "self-assurance". This may not have been true of

Wesley himself, but the history of the Society soon after his death shows how dangerously easy was the transition.

A Plain Account of Christian Perfection. By JOHN WESLEY. 116 pp. Epworth Press. 7s. 6d.

This is a reprint of what the publishers call a "Methodist Standard" and takes its place beside Wesley's *Forty-four Sermons* and the *Notes on the New Testament*. As a historical document it is interesting, for it is an account of Wesley's own development of the doctrine of perfection from 1725 to 1777 and it incorporates lengthy passages found elsewhere. Pages 69 to 108, for instance, is itself a reprint of Wesley's "Further Thoughts on Christian Perfection" and contains the real gist of the matter. It is characterized by a strong ethical emphasis and by Wesley's pious horror of what the eighteenth century called "enthusiasm". "Beware", he says, "of that daughter of pride, enthusiasm. Oh keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God." Wesley was not free from these faults himself, so he writes with much understanding. A. V. MURRAY.

God at Work. JAMES PARKES. 180 pp. Putnam. 10s. 6d.

During the war the distinguished student of Jewish problems, Dr. James Parkes, published a series of essays in popular theology under the pen-name "John Hadham". The present title indicates a continuation of his attempt to show how reasonable is a belief in a God who is active in His world. Making full use of his Jewish studies, Dr. Parkes here proclaims three historical occurrences to be of first importance for understanding the divine activity: the revelation-discovery of Sinai; the life and death of Jesus; and the scientific approach to our environment, human and non-human. These three are related respectively to the rise of Judaism, Christianity and Humanism; and to the doctrine of the Trinity.

There is much here to question, much that is controversial. The Church has not superseded the Synagogue, we read. The Humanist quest for knowledge that appears impersonal and abstract has unleashed the power of the Indwelling Spirit, and has "the same tremendous significance" as Judaism and Christianity. Chapter 3 speaks of "three modes of activity", and chapter 8 attempts, but scarcely succeeds, to satisfy the demands of Trinitarian tradition. The claims of chapter 6 demand a less naïve account of "scientific method" and more than the glance of p. 107 towards the ancient Greek contribution. Yet, when all is said, the final impression must be recorded, that this courageous and provoking book will stimulate preachers and leaders (not least its appendix on "the political field") and will encourage the witnessing layman who confronts the self-assurance of scientific humanism. ERIC H. PYLE.

The Hierarchy of Heaven and Earth. By D. E. HARDING. 268 pp. Faber & Faber. 21s.

This is a very remarkable book. Do not be put off by its title, which suggests theosophy. Mr. C. S. Lewis has written for it a brilliant introduction and is sure it is "a very important book". He may well be right. It is certainly a fascinating book. Fully to grasp it you need a little mathematics and a little science, and I have neither, but I have learnt much from it, and it deserves the careful and grateful attention of all those concerned with the relations of scientific and religious thought; it is illumined with wit and epigram and is of the same literary genre as *Flatland*. The argument cannot be neatly summarized. It is based upon the conviction or intuition that no creature of genus or species makes sense without the rest. It is not in the

ordinary sense a theological work, and it is far more than a treatise in apologetics. It is a new approach to the problems of man and of the universe. I hope it may receive the widest and most careful attention.

N. MICKLEM.

New Testament Literature in the Light of Modern Scholarship. By T. HENSHAW. 454 pp. Allen and Unwin. 25s.

This is a useful, scholarly book, well written and argued. The author has teachers in mind rather than full-time theological students, but the parson and theologian need not despise this book, even though they will occasionally wish to see the evidence more fully cited.

The opening chapters deal with the world of the N.T., the Canon, and the beginning of N.T. tradition. Then we have sections on the four Gospels and Acts, the Pauline Epistles (including Ephesians), the Pastorals, Hebrews, the Catholic Epistles and Revelation. In the case of each writing there is a summary statement of the critical questions that arise, the problems of date and authorship, outline of contents and assessment of importance or historical value. There are useful Appendices, referring to 2nd century writings which have a bearing on the N.T. An additional appendix on the Rabbinic Literature would have been welcome. Altogether this is an excellent summary of the results of N. T. scholarship up to 1939. Our criticism is that the real meaning of eschatology is not perceived, nor the significance of Dr. Dodd's contribution. When Mr. Henshaw devotes a page to the discussion of the historical value of a book, one feels that its theological significance should have an equal claim. Nevertheless, the strength of the book is its lucidity and balanced judgment. It is excellent on such matters as the sorting-out of Paul's Corinthian correspondence; but it is unnecessary to particularize where so much is good. There are four misprints on p. 444.

The Fourth Gospel Re-arranged. By T. COTTAM. xviii + 118 pp. Epworth Press. 10s. 6d.

This is an interesting and detailed study of the dislocations in St. John's Gospel. It can hardly be summarized with justice, and the present reviewer feels that it contains too much guesswork. It may be better to admit that the author of the Gospel left his work short of final arrangement and failed to give guidance for an editor who might take this in hand. We cannot improve on the traditional order to the extent suggested by Mr. Cottam. On the basis of his reconstruction Mr. Cottam argues that the agreement between John and the Synoptics about events in the ministry of Jesus is greater than is usually supposed; that a more precise reckoning of the length of the ministry becomes possible; and that the Johannine discourses are not soliloquies of the Evangelist but reported words of the Lord, the Evangelist being actually one of the original disciples. E. C. BLACKMAN.

The Life and Writings of Jeremy Taylor. By C. J. STRANKS. 320 pp. S.P.C.K. 25s.

The Wars of Truth. Studies in the Decay of Christian Humanism in the Earlier Seventeenth Century. By HERSCHEL BAKER. 390 pp. Staples Press. 35s.

Canon Stranks has written a book which may be described in words of his own for some sermons of Taylor's (and what more could a biographer desire?): "plain and sensible, but a little dry" (p. 254). "All his life Taylor's chief concern was with practical religion rather than speculative theology" (p. 76); and "Taylor feels no devotional raptures himself and does not attempt to inspire any. All his concern is with action in this world"

(p. 108). In a comparable spirit, Canon Stranks proceeds steadily forward, candidly recognizing problems such as the "chaotic chronology" (p. 152) of Taylor's correspondence with John Evelyn but not attempting to solve them. He is inclined to make Taylor too much of a pioneer, alike in his manual of devotion *(Holy Living)*, his life of Christ *(The Great Exemplar)* and his casuistry (*Ductor Dubitantium*), for the last of which Dr. Thomas Wood's recent study of *English Casuistical Divinity during the Seventeenth Century with special reference to Jeremy Taylor* (S.P.C.K., 12s. 6d.) makes a necessary supplement. There are also misunderstandings, *e.g.*, where Taylor's Puritan opponents are concerned: why say "a man named Andrew Wyke" and "a Mr. Tandy" and call them both Independents when Seymour's *Puritans in Ireland* shows both as known Baptist ministers? Nevertheless, Canon Stranks has given us a useful survey, some correspondence between Taylor and Viscount Conway not published before, and in his last chapter a really fine summing-up of Taylor's personality and style. Some 40 misprints or slips is not up to S.P.C.K. standards.

In *The Wars of Truth* Taylor figures as "the last of the Jacobeans whose pessimism we shall examine" (p. 62), whose "incomparably beautiful moral treatises are . . . informed with Stoicism" (p. 115) and whose *Liberty of Prophesying* "is built on essentially anti-rationalistic assumptions", being part of the movement "from the spacious rationalism of Hookerian theology to something very like fideism and nominalism" (pp. 233 f.). These quotations will suggest the atmosphere of the book, which is written from Harvard and from a literary, humanist, rational, detached, Olympian standpoint which to some will seem (in the author's words for Taylor) "hopelessly anachronistic" (p. 219). Chillingworth and Hales and Falkland "spoke for the purest and strongest element in Protestant thought" (p. 226); but "Baconian empiricists, Cartesian rationalists, Puritan sectarians, Hobbesian mechanists were steadily alienating God and nature" (p. 124). There is something in this and also much that is not.

The Story of Quakerism in Scotland, 1650-1850. By G. B. Burnet. 230 pp. Jas. Clarke. 15s.

This work, by a minister of the Church of Scotland, inevitably concentrates on the early days, when Jaffray and Keith and Barclay were converted and when persecution and endurance offer something to write about. After 1700 it is largely bricks without straw, and by 1851 there were only four Friends' Meetings in Scotland. "Neither the psychological nor the spiritual climate of Scotland suited" Quakerism: in 1707 a Friend was disowned for "playing at Gowff"; while "Presbyterianism and the 'Inner Light' simply could not mix". Dr. Burnet has an interesting chapter on meeting-houses and burial grounds: for seven years the Aberdeen City Council exhumed every Quaker buried in the Quaker burial ground and "continued to level the wall each time it was rebuilt". The Clerk to Scotland General Meeting contributes an epilogue on the period 1850-1950.

Geoffrey F. Nuttall.

Cambridge and the Evangelical Succession. By Marcus L. Loane. 276 pp. Lutterworth Press. 12s. 6d.

Canon Loane of Sydney, Australia, has followed up his book on "Oxford and the Evangelical Succession" with these biographical sketches of Cambrige men, Grimshaw, Berridge, Henry Venn, Charles Simeon and Henry Martyn, not one of whom is even mentioned in Winstanley's *Cambridge in the XVIIIth Century*. There is nothing new in these chapters, for the author has deliberately relied on secondary authorities, but it is none the worse for that. A rather more critical attitude would have been welcome

here and there, and it could do with a touch of humour to relieve the intense earnestness which at times descends almost to smugness. His subjects, however, are well worthy of consideration and all of them in their way are "characters". It is clear that quite apart from the Methodist movement the Church of England in the eighteenth century had within it independent sources of renewal. Grimshaw was clearly independent of Methodism; Berridge had a foot in both camps but went his own eccentric way. Venn did not hesitate to call Wesley's theme of Christian perfection "an error built upon a false interpretation of some Scripture passages" and he cut off his connection with Methodists of both wings when they left the Church of England. Simeon's mark is on the Church of England unto this day, and Henry Martyn is not forgotten in Cambridge. It is to be hoped that Canon Loane might now turn to London and give us a sketch of the "Clapham Sect".

A. V. MURRAY.

Social and Cultural Factors in Church Divisions. S.C.M. 2s. 6d.

There is enough dynamite in this slim and demure pamphlet to shake the headquarters of every denomination; and C. H. Dodd started it all! In 1949 he wrote an open letter to Oliver Tomkins of the World Council of Churches in which he raised the whole issue of what have come to be called the non-theological factors which hinder the re-union of the Churches. It is in a sense the application of what we have learned about the sub-conscious to the motives which prompt us all to be so strident about "our distinctive witness" and so forth. This issue has been taken up in many quarters; in particular, G. R. Cragg of Canada and Jacques Ellul of France have expounded Dodd's point against the background with which they are most familiar; and a Conference held at Bossey in 1951 considered the issue and published its findings. These four documents, previously made available in various numbers of the *Ecumenical Review*, are here gathered together. If they provoke all the Lord's people to honest self-examination, things will begin to move!

JOHN HUXTABLE.

Towards Church Union, 1937-1952. By STEPHEN NEILL. 96 pp. S.C.M. 6s.

This is a most useful survey, published on behalf of the Faith and Order Commission of the World Council of Churches, of the results of approaches toward closer union made by various groups of Churches throughout the world during the past fifteen years. The presentation is concise and factual, and excellently arranged. Those who are pessimistic on the theme of closer co-operation among the Churches should read this book. It details thirteen cases in which organic union has been achieved, four in which a measure of intercommunion has been attained, sixteen cases where negotiations towards union are proceeding, seven cases of negotiation with a view to closer fellowship and, to complete an honest picture, six cases in which negotiations have broken down. Hopes for a great united World Church are still very much in the future; but what has already been achieved gives reasonable hope for an increasing measure of intercommunion and federation, at least among Churches already in the same one of the three main traditions.

A. R. VINE.

History of Russian Philosophy. By N. O. LOSSKY. 416 pp. Allen and Unwin. 30s.

Professor Nikolai Lossky, the author of what is described as "the first comprehensive and complete survey in English" of Russian philosophy, is now a professor at the Russian theological academy in New York, and belongs to the generation of philosophers, including Berdyaev, Frank, Bulgakov, Karsavin, and Lapshin who, with some two hundred other

intellectuals, were expelled from Russia in 1922. Before going to America he settled in Prague for twenty years. He describes himself as an intuitivist; some of his work has already been translated into English. He is a representative of the strongly Christian tradition in Russian philosophy and gives to the divine *Sophia* a prominent place in his thinking. Into this volume of just over four hundred pages he has compressed an account of the thinking of about a hundred philosophers; a considerable achievement considering the size of the output of some of them. To Berdyaev he devotes only sixteen pages, whereas Bulgakov is given forty, Solovyev over fifty, and S. L. Frank twenty-six. Although Russian philosophy has ranged over a wide area—positivism, slavophilism, personalism, nihilism, neo-Kantianism, transcendental-logical idealism and other varieties—the element of Christian mysticism and of theological concern bulks largely in it, and Lossky's account of Soloviev is valuable in showing how comprehensive was the latter's Christian philosophical vision, and that the number of ecumenically-minded among them (such as Solovyev, Florovsky and Frank) is worthy of note.

The chapter on dialectical materialism is illuminating in its criticisms, though Prof. Lossky does not relate Russian Marxism to the specifically Russian trends of thought such as nihilism, slavophilism, and the craving for integration and communalty. The chapters on Russian contributions to modern epistemology are, as might be expected, highly abstract, and some parts of the book suffer from the pressure of conciseness which does not always make easy reading. It is, however, in the absence of so much first-hand material, a comprehensive account of Russian thinking from the middle of the nineteenth century to the present day.

St. Benedict Joseph Labre. By AGNES DE LA GORCE. 213 pp. Sheed and Ward. 10s. 6d.

Benedict Joseph Labre was born in Artois in 1748, but there was little of the eighteenth century in his manner of life. He failed to gain admission into the monastic orders, and came to the conclusion that God's will for him was that he should be a perpetual pilgrim. Destitute, ragged and verminous, he went from shrine to shrine, ending up in Rome, where he died in 1783, impressing large numbers with his gentleness and holiness, his uncanny insight into people's consciences, and his desire to share in the sufferings of Christ. He was canonized in 1883. This is a most interestingly written book and gives one a glimpse into one of the unfamiliar byways of Roman Catholic piety. The most militant Protestant can hardly fail to be moved, even if he remains mystified. Yet one cannot help wondering how much sublimated masochism there is in people like Labre, Madame Guyon, and Simon Stylites. GERAINT V. JONES.

Religious Dances in the Christian Church and in Popular Medicine. By E. LOUIS BACKMAN, tr. E. CLASSEN. 364 pp. Allen & Unwin. 35s.

In spite of the picture of flagellants on the dust-cover this book does not belong to the genre of the 'occult'. It is a work of much historical erudition by the professor of pharmacology in Upsala. It deals with two subjects which, if externally alike, are unrelated, choreomania and religious dancing. In the Middle Ages, and indeed since, there have been frequent outbreaks of dance-epidemics. Some of these are matters for psychological enquiry, others, as the learned author of this book is convinced, were due to a particular form of food poisoning caused by the ergot-fungus which attacked the rye, whence the people's bread was made, and which caused cramps and spasms like a perpetual dance. Religious dancing is another matter altogether. The Christian faith, the Christian hope, can be set forth

in creed, in hymn, in sacrament, in music and in painting. It may be expressed also in the dance. The church on earth which joins in the worship of the heavenly host may well imitate or share on earth the dance of the angels in heaven. So at least it has been thought and taught in many ages of the church's history. Should not the children dance before the Lord on Christmas day? And even I who am no dancer would gladly do something more Christian than sit hunched in a pew when it comes to Easter Sunday!

N. MICKLEM.

The Impact of Science on Society. By BERTRAND RUSSELL. 140 pp. Allen and Unwin. 7s. 6d.

Modern Cosmology and the Christian Idea of God. By E. A. MILNE (Edward Cadbury Lectures in the University of Birmingham for 1950). 160 pp. O.U.P. 21s.

In his first five chapters Bertrand Russell gives a brilliant account of the impact of science on human life. He draws on a wide knowledge of history to make his points vividly, his style is faultless, his judgment penetrating, so that every sentence is quotable. I foresee that his General Confession to the Machine (p. 77) will become a classic of English wit. He begins with the victories of humanity and common-sense which stand to the credit of the scientific outlook and gives a proper evaluation of the "Mechanistic outlook" which is deplored, often and foolishly, by clergymen. About the effects of scientific technique he is less happy. He diagnoses the perils of new oligarchies in a world armed with scientific technique but affirms his belief in the ultimate strength which democracy confers. The re-thinking of democracy requires that we take account of what is valid in the fascist view of the common man as a hero and the communist view of him as a cog, and he suggests that "opportunity for initiative" is a better watchword in the scientific climate than "liberty". His sixth chapter *Science and Values* repeats his criticism of pragmatism and contains his summing up of the "increases in human happiness which science has rendered possible" and the "ancient evils it is in danger of intensifying" (war and tyranny). Much of this appears again, less attractively, in a final chapter which would have been better as an appendix. We have much to learn from his analysis of the needs of our age and the threats which hang over it (p. 113 f.), and it is impressive to hear him say that Christian compassion is the heart of the matter. If he believed in God instead of in a potential world government what he has to say would take its place in a vastly richer Gospel.

It is sad that Professor Milne died before theologians could engage him in further conversation about his work. His thesis, admirably summarized in the last seven pages, is clear enough, though an aptitude for philosophical thinking and familiarity with the elements of applied mathematics will be of service to the reader. His "kinematical relativity" is born out of greater philosophical depths than Einstein's "general relativity" and, if it withstands the onslaught of scientific heresy hunters, it will prove most helpful to the theologian in his wrestlings with the doctrine of creation. The scientific thinking which bulks large in the book rests ultimately on his analysis of the rationality which a universe of matter in motion is capable of displaying. Ernst Mach suggested that these laws were in fact implied by the material content of the universe and Milne has tried to find a model of the universe from which they are deducible as theorems. It is based on the principle that in a rational universe a self-consistent scheme of time-keeping must be possible. After an analysis of time-keeping, he shows that the only appropriate model is a universe which expands from a point-event, within a time-scale which goes back to zero and not to minus infinity. The

arbitrary features of matter in motion which we observe, like the recession of spiral nebulae, gravitation, the ratio between the mass of the proton and the electron, emerge as necessities of reason on such a model, and many of them depend on the time interval between the observer and the original point-event. Scientific thought in general uses a more convenient model, a stationary hyperboloid in a fourth dimension of time; but this obscures many features of its rationality and of its created status. The latest refinement on this model, the continuous creation of matter, offends Milne's sense of what is truly rational in a high degree. The book is not intended to provide cheap ammunition for the theist; nor does it do so, for the issues at stake are extremely subtle. But it is a great book, rightly described by its editor as "the scientific testament of one of the most original natural philosophers of our time".

Social Ethics: Christian and Natural. A Problem for the Teaching Church. By T. E. Jessop. 92 pp. Epworth Press. 6s. 6d.

This is the Beckly Social Service Lecture delivered to the Methodist Conference at Preston in 1952. The author asks us to attend more to its outlook and technique or method than to its details. The details are incisively worked out and are most stimulating. The outlook and technique are doubtless those of a moral philosopher but also of a Methodist one. The book is designed to carry readers who take for granted an individual ethic derived from the New Testament into the different field of social ethics, with careful attention to the immediately vexing problems in such a reader's mind. Christians, uninstructed in social fact and defective in their doctrine of social betterment (which is distinct from the doctrine of salvation), are summoned to an expansion of conscience in order to deal rightly with situations where group action is more significant than had hitherto been realized.

The Psychology of Religion. By L. W. Grensted. 181 pp. Home University Library, O.U.P. 6s.

"Religion is always at heart a Gospel, offering man the freedom, which is also the adult wholeness, of his own soul" (p. 154). In this book we have the substance of Professor Grensted's wisdom about psychology, including a most valuable note on the normative books. Instead of cataloguing its virtues I would simply recommend every minister to buy it.

W. A. Whitehouse.

Psycho-analysis: Its Evolution and Development. By Clara Thompson. 252 pp. Allen and Unwin. 18s.

This is one of the most constructively critical surveys of psycho-analytic history that has yet appeared. Freud's own theoretical achievement is stated accurately, clearly, and with economy of words. It is searchingly examined and fairly criticized. What is sound is retained and what calls for modification is made plain. Dr. Thompson then surveys the developments of psycho-analytically orientated theory beyond classic Freudianism. She deals with the work of Jung, Ferenczi, Adler, W. Reich, Fromm, Karen Horney and Sullivan with lucidity and an unerring eye for what is important. Her own point of view is that of the cultural, interpersonal school of Fromm, Horney and Sullivan. The book is the result of lectures given in the Washington School of Psychiatry and the William Alanson White Institute in New York. It is valuable to have the inadequacy of the classic Freudian instinct theory with its sub-human, sub-personal, biological orientation, so clearly revealed. It is equally valuable to have so convincing and detailed a presentation of the view that a human being can only be understood as a part of the interpersonal situation in which he grows and functions.

In view of the title of the book, however, it unfortunately has one major defect: it stops short just where it should go on. The writer states that "the American and English groups have progressed in different directions. In this book I shall attempt to present only the American contribution" (p. 194). In that case the title ought to have been "Psycho-analysis: Its Evolution and Development in America". As it stands, a wrong impression of finality is conveyed, the more so because important criticisms of the American trend that Dr. Thompson represents are not dealt with. She entirely ignores developments in British psycho-analysis, which are, in fact, more radically revolutionary than the Fromm-Horney-Sullivan views she expounds. The newer British "object-relations theory", developing out of the work of Melanie Klein and Fairbairn, is a true synthesis, and carries "interpersonal relations" into the very citadel of the structural unconscious itself. American psycho-therapy in general has quite failed to grasp the basic importance of these British developments. Fairbairn's revision of the libido theory is more radical and far-reaching than anything Dr. Thompson sets forth. Our final word, however, must be one of warm appreciation of Dr. Thompson's book so far as it goes, and especially for her valuable handling of the problems of psycho-analysis as therapy.

The Exploration of the Inner World. By ANTON T. BOISEN. 322 pp. Harper, New York. $4.00.

This is a study of the relationship between religious experience and mental disorder, and should be read with close attention by all ministers who accept a responsibility for understanding human beings before preaching to them. The author suffered a breakdown with "catatonic dementia præcox" in 1920 and made a thorough recovery which has stood the test of thirty years. He set to work to understand what had happened to him so that in turn he might help others similarly afflicted. As an ordained minister he was appointed full-time Chaplain at Worcester State Hospital (Mass., U.S.A.), with research facilities, after studying with McDougall and various psychiatrists. He was deeply impressed by the strikingly religious ideological content of the thinking of many schizophrenic patients, and demonstrates the occurrence of the same set of ideas in the crises and conflicts of men of religious genius such as Fox, Bunyan, Swedenborg, St. Paul, Ezekiel, Jeremiah. He carries his study into the problems of the Temptation and Messianic consciousness of Jesus. He concludes that these religious experiences and certain types of schizophrenic breakdown are "problem-solving crises". Sullivan speaks of these types of schizophrenia as "primarily a disorder of living, not of the organic substrate". Boisen concludes that for the most part with schizophrenics the problem is not solved and the personality deteriorates, though in some cases a better result is achieved. In the religious genius the personality problem is solved in such a way that out of it there emerges a socially and spiritually valuable mission. There is much truth in this, and the problem calls for further research.

The writer surveys Church activities of the present age with a searching scrutiny to find out why the Church wields such small power in the sphere of mental and spiritual healing. When he writes, "Psycho-therapy is far less dependent upon technique than it is upon the personal relationship between physician and patient" he is certainly right; and he is equally right in saying, "This does not mean that technique is unimportant". Perhaps the truth is that the Church has always realized the basic importance of the personal relationship but has not hitherto had the scientific knowledge and technique to bring the deeper mental conflicts under its influence..

H. J. S. GUNTRIP.

Songs of Zarathushtra (Allen and Unwin, 8s. 6d.), is a new translation of extracts from the Gathas by Dastur F. A. Bode and Miss Piloo Nanavutty, with a Foreword by Radhakrishnan. The selection has been made with a view to bringing out the spiritual significance of important passages of ethical and religious value. Though little is known of the actual life of Zoroaster, these "Divine Songs" composed by him and within the circle of his immediate disciples were the basis of later developments in Zoroastrianism and have had important effects on Jewish and Christian thought. The book is beautifully produced, well indexed, and with a most useful glossary of Zoroastrian terms.

Buddhism—Vol. II—Mahayana, by C. H. S. Ward (Epworth Press, 15s.), is a companion volume to his previous book on Hinayana Buddhism. It is not a book for the general reader so much as for the student, and the author has not found it easy to compass within 200 pages the divergent literature and practices of the various types of Mahayana as found in China, Tibet, Ceylon, Burma, Korea and Japan. But the whole subject is important as a background for our understanding of far-eastern questions. A radical change of political outlook does not destroy the thought-background of a people. A country is largely what its religion makes it.

If there is any criticism to make, it would be that the main facts and factors and the chief lines of development from the simpler philosophy of Gautama need to be more firmly etched out, lest the reader become bewildered in the mass of detail. H. V. Martin.

NEW TRANSLATIONS

The Imitation of Christ, by Thomas à Kempis, introduction and translation by Leo Sherley-Price (Penguin Classics, 2s. 6d.), justifies its right to increase the number of translations of this mediaeval classic. We are given the full text without emendation or omission, the style is good and clear, and as faithful to the original as differences in idiom reasonably allow. There is still much to be learned from this noble work, and those who do not yet know it may well remedy their loss by reading this translation.

The Life of the Servant, by Henry Suso, introduction and translation by James M. Clark (James Clarke, 7s. 6d.) gives an insight into mediaeval German mysticism. The translation, from a difficult original, is very competently done. Suso will not have the universal appeal of Thomas à Kempis, but repays study. A. R. Vine.

RELIGION

LIFE AND WORK

The Deep Church. By M. CHANING-PEARCE ("Nicodemus"). 219 pp. Gollancz. 12s. 6d.

Mr. Chaning-Pearce is the author of a good many well-known books; and in his latest he addresses himself to a major topic of ecumenical conversation. He considers the conflicting and often contrary concepts of the Church, and attempts to point the way forward by suggesting that we should think of the Church not as High, Low, or Broad, but Deep. The first part of the book, which hangs together better than the second, comments (often adversely) on traditional ecclesiastical theories. "Catholic" and Reformed are subject to penetrating scrutiny; and there is much to which we should give heed. The ecclesiastic and the administrator will be moved to wrath, not altogether without good reason, for they may reasonably say that the author shows little sign of having ever tried to "make the machine work"; and although much of what is said is true enough, those who set out to put things right must not be above a serious reckoning with routine practicalities. The second part examines the category of depth; and the chapter headings give a clear notion of the line of development: life after the Spirit, community of the Spirit, mysticism and the modern man, the sacrament of the Word, and existentialism and Christianity. The author is much indebted to Berdyaev and Kierkegaard, the chief vices of whose styles seem to have corrupted his own; the general effect of the book is muddy because it is clouded with the unlovely jargon of existentialism; and one is left wishing that it could be re-written in a more limpid style: then the real merit of what the author has to say would shine forth.

JOHN HUXTABLE.

Christ's Hope of the Kingdom. By ALEXANDER MCLEISH. World Dominion Press. 6s.

This book attempts to answer some of the many questions which arise from a study of the nature of the missionary obligation of the Christian Church as it confronts the present world situation. The first half of the book is given over to a competent study of the New Testament material relevant to the Hope of the Kingdom. The second half attempts to analyse the lessons drawn from the past history of the Church and to apply them to the present situation. It is stressed that the call to action in world witness to Christ is intimately related to the response of human faith. The consummation of the present age is not a fixed time irrespective of man's obedience. The author triumphantly affirms that Christ's kingdom will come within history, and that the Church must work to this end. The immediate priorities are the obligation of proclamation (Kerygma), the creation of a world-wide baptized community (Koinonia), and obedience to Christ's commands and teaching (Diakonia). In practice, these must be taken together.

There is much wise comment and counsel in this book dealing with methods of missionary enterprise, and on the problems of present-day witness and work. This is a book for all who are concerned with the understanding of Christ's teaching in the wider fields of the world, though in places its underlying theology will not meet with the approval of all. There is a useful Appendix of texts on the Kingdom in the Synoptics and Acts, but there is no index of subjects.

H. V. MARTIN.

The Cross Over India. By RAJAIAH D. PAUL. 127 pp. S.C.M. 8s. 6d.

In his preface the author states the aim of this book. It is not, he says, a history of Christianity in India, nor an apologia for Western missionary enterprise. It is "an attempt to assess the process and worth of the Christian enterprise in my country in the past and its position at present, with an even slighter attempt to indicate what conditions may be in the future" (p. 10). It is written in a pleasantly readable style, though the habit of quotation without indication of source (e.g. p. 122) is irritating.

The author is peculiarly well qualified for his task. Mr. Paul was formerly secretary to the Madras Provincial Government and is now general secretary of the Synod of the Church of South India. He thus writes from experience of responsibility in both Church and State, as well as from what is clearly a wide knowledge of Church history, and many will find the concluding chapters on the present state and future prospects of the Church in India the most interesting in the book. Mr. Paul's judgments are not startlingly new to anyone familiar with current literature on the Church in India, though some of his emphases will provoke reflection, e.g., "The Christian Church in India has had time to produce a hundred per cent literate community, and its failure to do this is the most tragic failure of all" (p. 118). But coming from an Indian Christian layman they have an authority which is reinforced by their refreshing frankness, their sanity and the author's deep Christian concern for the Church in India.

R. K. ORCHARD.

What the Church of England Stands For. By J. W. C. WAND. 131 pp. Mowbrays. 7s. 6d.

The Bishop of London has great gifts of lucid exposition; and this 'guide to the authority of the Church of England in the twentieth century' is in many respects a model of what such a popular apologia should be. The Anglican layman will feel himself edified and instructed; and the non-Anglican reader will be helped to understand the deep affection which his Anglican brethren have for their Church. Indeed, if Church relations in England are to become more intimate, a great deal of mutual explanation and self-communication will have to take place between the various 'churches'; and to this ecumenical conversation Dr. Wand has made a real contribution.

At the same time, however, the non-Anglican reader will find amid much that is acceptable some judgments which are surprising almost to the point of being bizarre. While he will probably be pleasurably surprised to find the Bishop's treatment of the Nature of Authority more agreeable than he might anticipate, he will probably be moved to wrath by the discussion of the effects of the Reformation (p. 24) or such a sentence as "One part of the universal Church is the Church of England which is the divinely authorized organization of Christ in this land"! Occasionally the Bishop attempts to skate over thin ice, which cracks ominously the while: e.g., "Those who like to ridicule what they believe to be the illogical position of Anglicanism sometimes say that, while we have a Catholic Prayer Book, we have an Erastian ministry and Calvinistic articles. There is just enough truth in this aphorism to make it amusing" (p. 62). Taken all in all, however, this is a useful book; and its general effect is to emphasize Christian and not sectarian teaching.

JOHN HUXTABLE.

The People's Priest. By JOHN C. HEENAN. 243 pp. Sheed and Ward. 12s. 6d.

The Congregational pastor has much to learn from this book. In the first place, he realizes how very similar in many respects, is the life of a

Roman Catholic fellowship and a Congregational fellowship. They have their good parishioners and their bad, their zealous worshippers and workers and their cold and slack. They even appear to have financial problems by no means dissimilar to our own. In these days when the support of a married man with a family is a strain on the resources of a small or medium-sized Church, we are apt to wonder if there is a solution in the adoption of some form of celibacy. From the picture Mgr. Heenan paints of life in the Presbytery, the reader may wonder if the maintenance of the Presbytery is very much less costly than the maintenance of the Manse. Further, he has some very frank things to say concerning the trials that accompany living with an uncongenial clerical companion!

The chapter entitled "Mother of the Priest" contains much that is unfamiliar and unacceptable, but the final chapter on "The Priesthood" could almost be made required reading for every Congregational Minister and theological student. It is enriched with quotations from the ceremony of ordination, and we may fittingly close with the exhortation the Bishop addresses to the candidates for the priesthood: "Dearly beloved sons, as you are now about to be consecrated to the office of the priesthood endeavour to receive it worthily and when you have received it, to fulfil its duties without blame." C. E. Norwood.

Two Friends. By Dora Greenwell. 149 pp. Epworth Press. 7s. 6d.

The Epworth Press is in process of issuing a very welcome series of devotional books of which this is the latest. Dora Greenwell (1821-82) was an essayist and a minor poet somewhat of the school of Christina Rossetti. Her themes were chiefly mediæval myth and legend and she also wrote lives of John Woolman and Lacordaire. Dr. Henry Bett's introduction to this little devotional book—a dialogue between herself and a friend concerning religion—deals with her religious writings only. *Two Friends* is a charming little book, not very profound but very suggestive and helpful.

A. V. Murray.

Church Organ Accompaniment. By Marmaduke P. Conway. Canterbury Press. 152 pp. 9s. 6d.

This is a sequel to Dr. Conway's *Playing a Church Organ* which appeared last year and was commended in these pages. It is a worthy successor, and more interesting in that it attempts what has not been attempted before. Its early chapters tell us just enough of the history of organ accompaniment to put its main theme in a context; its later chapters supplement some good advice by generous and detailed examples. Dr. Conway takes *The Messiah* and *Elijah* number by number and gives instruction for their accompaniment on the organ; then follows a chapter on psalm accompaniment in general, with a musical commentary on the whole Psalter, psalm by psalm. Hymns and liturgical material find their subordinate place in the middle of the book. A great deal is thus packed into 150 pages, and we are bound to say that although the book is written by an Anglican cathedral organist there is very little in it that will be irrelevant to the needs of Free Churchmen. It is excellent value, easy reading, full of sound commonsense, and thoroughly to be recommended. Erik Routley.

Marriage and Society. By E. O. James. 215 pp. Hutchinson. 18s.

Professor James is to be congratulated on this volume. It is full of useful information, and provides an intelligent synthesis of data accumulated by many writers. He presents the historical development of the marriage system from primitive conceptions to those held by modern society, both ecclesiastical and civil. The pattern is spiral, and its repercussions in one society have been felt by others. Even Christian Canonical regulations of

marriage differed in the East and the West, whilst the "Renaissance produced a weakening of Ecclesiastical control." It is interesting to note the opposing attitudes towards marriage held by different Church leaders, e.g., Luther and Calvin. In his chapter on "Marriage and Morals" Professor James raises philosophical issues, and whilst one applauds his balanced view, one feels that his attitude towards artificial insemination either by the husband or by an unknown donor is over-anxious. It is hardly likely, where procreation can be effected naturally, that even non-Christians will resort to artificial means. There may be very rare cases where A.I.H. or A.I.D. is the only means open to a married woman desiring her own child; and it may be problematical whether we should condemn out of hand an artificial aid to the holy function of motherhood. W. E. SARGENT.

How to Make a Success of your Marriage. By EUSTACE CHESSER. 103 pp. The Bodley Head. 6s.

A friend remarked the other day on the spate of books now written on "how to be happy though married". Dr. Chesser has definite views on how marriage can be a success. His style is plain, simple, and refreshing; his arguments are direct and challenging, and his purpose is distinctly helpful. For the author marriage is a journey during which a relationship has to be created by those embarking upon it. Whilst Dr. James's book is a history and philosophy of marriage, Dr. Chesser's little treatise deals with the factors involved in making a success of it. This is a book that can be read with much profit by young and middle-aged alike. W. E. SARGENT.

One Man's Mind. By JOHN ROWLAND. S.C.M. 7s. 6d.

The author tells the story of his conversion from Rationalism to Christian Faith. When he left school he gave up religion as well as cricket, and with as little sense of loss. In common with so many others of his day he believed that science had exploded religion. The unhappy relations between the churches, which he noted particularly while teaching in Ireland, increased his antagonism towards religion. He gave up teaching to join the staff of Watts & Co. and the Rationalist Press. When he did so, he was "one of the happiest men in London". But John Rowland was not permanently to remain happy among the rationalists. He came to see that the average rationalist was as unreasonably dogmatic as he had ever supposed religious people to be. Moreover, rationalism was "a purely destructive philosophy". In the end, he was driven back to Christian Faith. "In the months since I became a regular churchgoer", he writes, "I have found that my mind is more at peace than it has been for many a long year".

This book is important because it illustrates the intellectual difficulties felt by so many during the first half of the present century. It also forces us to ask whether we who belong to the churches are sufficiently equipped, both mentally and spiritually, to minister to those who, as John Rowland was, are restless in unbelief but find the way to faith so hard.

JAMES M. TODD.

Lighthouses, by John Wilding (125 pp. Lutterworth Press, 6s.), is a second collection of talks to children by Mr. Wilding. It abounds in substance of a historical and biographical nature, and is expressly a book of material awaiting that shaping and addition of local colour which will link its most valuable lessons to the experience of young listeners. Older children will be captivated by the wealth and variety of information in its present form. The talks are excellently written.

The Fourth Homely Year, by Ida and Leslie Church (144 pp., Epworth Press, 7s. 6d.), will be welcomed by those who have rejoiced in previous volumes of this series. It consists of daily readings arranged in weekly

patterns. A verse of Scripture and comment forms the motif of each pattern which is afterwards unfolded, day by day, from the experience of the writers and others, and culminates in a prayer on the seventh day. The book also contains fifteen photographic illustrations.

CONRAD BONIFAZI.

It is possible to read *Faith and the Life Eternal*, by John Huxtable (Independent Press, paper, 8d.), in twenty minutes: so clear and direct were these broadcast talks. But there is hardly a sentence which, on closer examination, does not provoke fruitful meditation. Here then is an excellent basis for a week or a month of personal devotions.

If you can read the first two paragraphs of Marjorie Wilkinson's *One Thing I Know* (Epworth Press, 5s.), then it is the stuff for you. If not, it is best to leave it at that. It is hard to write a book of personal religion without obtruding oneself or indulging in what Wesley once called an "amorous" way of speaking. The good things in this book would be more apparent if the author stood aside and denied herself the use of "lovely" and "loveliness" for a season.

Also from the Epworth Press comes a short booklet *The Christian and his Daily Work* (paper, 1s. 6d.) by G. L. Treglown. Good as it is, one cannot help feeling that it would be better if it came not from a minister but from a miner or a foundryman. What the minister says may be perfectly true, but it does not carry the authority of one who knows from first-hand experience the grime and sweat, the tough environment and associates, the monotony and exhaustion of a good deal of daily labour.

It is inadvisable to take up *Gracious is the Time* by Beryl Barber (Livingstone Press, paper, 3s. 6d.) unless the reader has leisure, for, once opened, it will be read to the end. The work of the L.M.S. Hospital at Jiaganj, N. India, is vividly presented, and a more entertaining, moving gallery of portraits was rarely assembled. The book owes much to the drawings by Helen Jacobs.

Norman G. Cope faces a real issue in the form of his book, *Five Minutes to Wake the Dead* (Epworth, 6s.) He believes that this hasty age must be heard when it cries "Make it snappy!", so he packs 23 tabloid talks on the Christian Way into 52 pages. The book deserves a welcome for its freshness and its bite.

The Infinite Way (Allen and Unwin, 8s. 6d.) by Joel S. Goldsmith has an introduction by John van Druten who confesses how hard it is to label book and author. Not at all. This is simply a re-hash of age-old mysticism culled from India buttressed up by misinterpreted sayings of Christ mostly from the Fourth Gospel. Here is the same old mazy web of words and here are the same old heresies.

William Wallace was a Methodist minister who lost his life in a recent railway disaster. Twelve of his sermons have been gathered together as *The Changing and the Changeless* (Epworth, paper, 3s. 6d.). We are given a faithful presentation of the truth as it is in Jesus, the Saviour of men.

The re-telling of *The Most Beautiful Story of All* (R.E.P., 5s. 6d.), could not go wrong in the experienced hands of Mary Entwistle. Tried out on a child of seven this new Life of Jesus was found to be truly acceptable. The cover of the book is charming, the print large and the weight light, and there are fascinating little sketches scattered throughout the text.

The Lutterworth Press has now issued Nos. 9-20 in the *Bible Guides* by various authors, 6d. each. These provide simple introduction and background history for the O.T. from Jeremiah onwards, for the Apocrypha and for parts of the N.T. The booklets are simple and conservative and naturally they vary in value. Those dealing with the N.T. appear more useful than

those dealing with the O.T., which often try to cover altogether too much ground in 12 pp.

Canon C. E. Raven delivered in America the first lectures given on the Robert Treat Paine Foundation. They are published by the F.O.R. under the title *The Theological Basis of Christian Pacifism* (paper, 5s.). In quest of "a more contemporary theology" Canon Raven belabours Kierkegaard, Barth and Niebuhr, sharpens the antithesis between the Old and the New Testaments and finds the focal point of all revelation in Christ upon His Cross. He can speak of "martyrdom, dying to live" as "characteristic of the cosmic process itself". This sets the pattern for discipleship, the crux of which is found today in resistance to war. Granted the premises we might reach the same conclusions. But to one who believes that such an incomplete doctrine of revelation is bound to give a distorted picture of God and of duty the argument remains unconvincing.

William the Silent, by Bernard Martin (Independent Press, 6s.), is a reprint of a biography of that modest hero written for boys and girls. It is good to know that other volumes of a similar nature are in preparation.

That C. R. Joy set out to do something worth doing in compiling *A Concordance of Subjects* (A. & C. Black, 25s.) few will deny. Existing concordances of words give us only the verbal connections between biblical passages; this concordance is designed to bring out thought-relationship. It was a heavy task for one man to undertake and we must be grateful for what is achieved. An excellent example of success will be found under ENVIRONMENT where Ps. 125,2 is coupled with Heb.12,1, and Eph.1,1 with Rev.3,4. Under PERSEVERANCE we are given ten passages and then are referred to six other headings in the concordance. To turn to CHRIST is to find sixty-seven columns of entries under one hundred and seventy sub-headings. The work is very thorough. At the same time this must be said by way of caution: the work is based too literally on the English version and not upon the originals. Take the word STUDY. Under it we are given among other references I Thess.4,11 and II Tim.2,15, neither of which has anything to do with "study". But neither appears under AMBITION where with Rom.15,20 they properly belong, the keyword in all three being *philotimeisthai,* "make it your ambition". Equally misleading are some of the inclusions under CREED, where "faith" meaning "trust" is taken as meaning "belief". The concatenation of texts under HELL is pernicious and it is significant that HADES does not appear. With this important reservation the work can be commended as likely to be a most useful tool in the preacher's workshop.

Christian Doctrine (Epworth Press, 5s.) is a book of notes by Alan Dale and John Lawson for the use of Methodists preparing for the Connexional Written Examination. Each of the lessons is on a chapter in "Christian Foundations" by Maldwyn Hughes, linked to one of Wesley's sermons. The work is well done but is necessarily of limited appeal.

The Mission to London in 1949 saw the publication of *Difficulties,* questions on religion answered by a team of Anglicans. The Mission to the Air Force in 1952 has produced *Moral Problems* (Mowbray, 5s.) on a similar plan. A team of 24 answers 30 questions on home and family life, gambling, the colour-bar, politics, suicide, pacifism. It is a surprising omission that there is nothing on the use and abuse of alcoholic drinks. This second volume is worthy to be set beside its predecessor. They form a very useful pair.

JOHN WILDING.

SHORTER NOTICES

Right and Wrong, by MARTIN BUBER. 62 pp. S.C.M. 6s. A study in five psalms, emphasizing the difference between mere being and true existence in God.

The Book for the Hour, by W. J. COGGAN. 32 pp. Independent Press. 9d. A series of broadcast talks giving a simple but effective introduction to the New Testament.

The Apostolic Gospel, by VINCENT TAYLOR. 15 pp. Epworth Press. 6d. A concise summary of the main Christian doctrines.

The Reliability of the Gospels, by A. J. B. HIGGINS. 48 pp. Independent Press. 3s. A concise account of the results of historical and literary research into the origin and composition of the Gospels. The work is excellently done, and a layman wanting to know what modern scholarship makes of the Gospels cannot do better than get this little book. It faces the difficulties frankly, and gives faith firm standing ground. Dr. Higgins has done a good piece of work.

God's Back-room Boy, by MCEWAN LAWSON. 75 pp. Lutterworth Press. 2s. 6d. A very readable and sympathetic account of the life and work of Malcolm Spencer, one of the greatest advocates of the Social Gospel of our time. Spencer was a "character" as well as a capable and energetic organizer, and Mr. Lawson does justice to every side of his nature in a racy yet serious tribute.

What the Church Teaches, by A. W. F. BLUNT. Religious Education Press. 2s. A reprint of the Bishop of Bradford's useful little book on popular apologetics. Useful for study groups.

The Fact of Christ, by P. CARNEGIE SIMPSON. Jas. Clarke. 4s. 6d. A reprint of a series of lectures which have already helped more than one generation.

Salvation, by J. SCOTT LIDGETT. 54 pp. Epworth Press. 3s. 6d. An exposition of the Bible teaching on salvation by the doyen of the Methodist ministry.

The Church in the New Social Order, by EMIL BRUNNER. S.C.M. 3s. 6d. A Swiss theologian makes sage comments on the British social revolution and the consequent responsibilities devolving upon the Church.

Preparation for Worship, by T. F. GREEN. 34 pp. Allen and Unwin. 5s. (paper 3s. 6d.). The Swarthmore Lecture for 1952. A searching examination of method and motive in worship.

We Have a Guardian, by W. B. GRANT. 64 pp. Covenant Publishing Co. 1s. 6d. An enlarged edition of a war-time booklet giving details of incidents in which many saw the direct intervention of God on Britain's behalf.

Religion in the Nation's Schools, by B. A. YEAXLEE. Religious Education Press. 1s. An expert analysis of the present position.

The Unknown Soldier, by H. E. FOSDICK. 8 pp. Fellowship of Reconciliation. 6d. Pacifist propaganda from 1934, still in questionable taste.

How the Word is made Flesh, by E. A. NIDA. 34 pp. Princeton Theological Seminary. 75 cents. A study in the technique of missionary work.

Co-operation between World Religions, by L. I. EDGAR. 36 pp. Lindsey Press. 2s. A Rabbi's plea for co-operation between the monotheistic faiths.

Race and Colour. 16 pp. Presbyterian Book Room. 6d. An informed and balanced introduction to an acute problem: what is the Christian attitude to colour-bar?

Civilization in Africa, by MICHAEL SCOTT. Fellowship of Reconciliation. 3d. The case against *apartheid*.

Floor of Heaven, by BERYL BARBER. 80 pp. Livingstone Press. 3s. 6d. Stories of medical missionary work in Indian villages. Some have humour, some pathos, all are well told. A. R. V.

MISCELLANEA

Of Societies and Men. By CARYL P. HASKINS. 282 pp. Allen and Unwin. 20s.

This is a study of some of the social problems of man in the light of the individual and social evolution of the whole pageant of life of which he is part. Though man and his societies are different from the rest of the living world they live in the same environment. It may be, therefore, that the study of older social organisms may show something of the way that human societies are likely to behave in the future. It may be, too, as Dr. Toynbee has suggested, that there are warnings. Dr. Haskins pursues his search with extraordinary ingenuity, guided by a vast knowledge of biological phenomena which he presents in a way easily followed by the general reader.

Man is not alone in his struggle with the problems of community. "The most bizarre and the most divergent sorts of living things are committed to the role of social living. Yet beyond the vast differences which separate them . . . . there is a deep-laid uniformity of social behaviour. The longer we contemplate it the more striking it becomes". But it is the peculiar characteristics of the environment, not biological relationships, that concern Dr. Haskins in this book. He does not believe that the evolution of living things or of societies is controlled by their environment, as has been urged by the Russian geneticists Michurin and Lysenko, but rather that in similar environmental conditions the evolution of insects, plants and animals will reveal a parallelism which may be significant. The wings of a bird, of a bat, and of a pterodactyl, the fins and tails of fishes and whales, and the flippers of turtles, penguins and seals are quite different structures, but are remarkably alike functionally. They are different answers to the problems of enabling their owners to fly in the air or to swim in the sea. Given the environment of air, organs capable of flight have been evolved; in an environment of water, fins and flippers have been evolved. Similarly it has been with societies. What makes this line of enquiry so relevant is man's amazing power of adaptation, so much more speedy than is found in any other form of life, combined with man's youthfulness as a biological species. Societies of ants are believed to have inhabited the earth for fifty million years, of men for less than one million.

All sorts of problems arise by the way. There is, for example, a puzzling dilemma in the evolution of societies. The aim of such evolution seems to be the formation of a society that will be as much as possible like a well integrated and efficiently co-ordinated individual. Yet no society can be a better "individual" than one of its individual components. Thus if the development of an effective individuality is the goal of evolution, why did the expansion from the level of well co-ordinated individuals to the level of poorly co-ordinated primitive societies ever take place? Since the answer of the ants is the ant heap which at last can only get bigger and bigger, it may be possible to deduce from this dead end that the purpose of community is to provide the conditions in which a higher type of individual is developed than is possible in isolation. J. MILLS PHILLIPS.

Men Against Humanity. By GABRIEL MARCEL. 205 pp. Harvill Press. 18s.

This book is not easy reading, but it abundantly rewards the reader who, in following Marcel's rigorous and subtle examination of his experience, is led to a similar examination of his own attitudes and their consequences.

The fanaticism and violence which are to be found on the Left as well as the Right are not to be justified by abstractions called "progress" or "the march of history" or "tradition"; they are not external forces or even abstract intellectual attitudes, though they are often made to appear so, but dispositions of men's hearts and wills, formed unnoticed within us and revealed suddenly in action. Marcel bids us "come to ourselves", like the Prodigal Son, and see ourselves for what we have really become, for our hope is not for salvation through impersonal forces but through man's realization of his real nature and place in the world, and his acceptance of the grace of God.

The book is well described by Dr. D. M. Mackinnon in his Foreword as a kind of conversation piece in which Marcel "invites his readers to enter into his conversation with himself", and in so doing to find themselves in conversation with themselves at a level at which is uncovered what is so often hidden behind the smokescreen of abstractions.

Equality. By R. H. TAWNEY. 285 pp. Allen and Unwin. 15s.

This is the fourth edition, revised and with a new chapter, of a book that was much noticed when it was first published in 1931. The present revision might well have been carried further and the theme of the new chapter developed, for the world of the 1950s is very different from the world of the 1930s. Much of the argument of the book batters at a door which is already open. Equality of opportunity, for which Dr. Tawney cries, is covering a wider and wider field with some consequences that the most confident "planner" did not foresee. A few years more are needed for the present death duties and high level of taxation to bring about their full effects, but the process is well under way. A society ruled by administrators and managers and Trades Union officials will be different from a society ruled by owners, but whether it will be good enough to meet the strains set up within itself will depend on factors Dr. Tawney notices briefly in his new chapter but does not discuss in the body of the book; nor is it possible to ignore the strains imposed upon our society by the world beyond our own shores. J. MILLS PHILLIPS.

Education and the Spirit of the Age. By SIR RICHARD LIVINGSTONE. 114 pp. O.U.P. 7s. 6d.

A few years ago Sir Richard Livingstone produced two best sellers in educational literature which he called *The Future of Education* and *Education for a World Adrift*. This present book is a variation on the same theme. It has the same nostalgic quality and recalls the leisurely Oxford days before World War I; but it is full of ripe wisdom and stimulating ideas. He notes the analytic attitude of modern thought and its devastating result in education. There is no vision of the whole, no appreciation of spiritual ends, and this is due to the increasing predominance of natural science. The cure for this is to tell people something different. "The best way to make a person critical is to show him the first-rate till anything inferior ceases to attract . . . My suggestion is that one of the needs of Western civilization is a modern Aristotle to write a modern *Ethics*". He does not say how modern men would be persuaded to read it or, having read it, to act upon it. If scientific people err in overestimating the value of "facts" it is an error of literary people to overestimate the value of words. But if a course of Aristotle, Ruskin and Wordsworth, as Sir Richard suggests, is the remedy for the ills of the world, there may be signs of hope in places where he has not yet looked. In at any rate one municipal grammar school in the heart of industrial Lancashire there are at this very moment over fifty boys doing Greek; and there may be many others like it. A. V. MURRAY.

The World of Silence By MAX PICARD. 231 pp. Harvill Press. 12s. 6d.

If it be true, as M. Gabriel Marcel suggests in his foreword to this book, that "the philosopher today . . . tends to draw nearer to the poet", then this book is itself a sign of the times. It is the work of a thinker who is a poet first and a philosopher second. It conveys its message as much by means of images as by propositions; it convinces us by suggestion, by urgent repetition, rather than by argument. Logically, it is as vulnerable as, say, Rilke's *Notebooks* (of which in style it sometimes irresistibly reminds us), but, as with a poem, it matters more that we should be moved by it than that we should agree or disagree.

It is clearly impossible to summarize such a book, but essentially it is a protest against the mechanical, Godless, frustrated world in which we live, and an invitation to consider the healing power inherent in quiet, unobtrusive things, and to return from the fever and the fret of 'becoming' to the still centres of 'being'. The master-concept of Silence plays in the philosophy of Max Picard a rôle roughly analogous to that of an Idea in Plato's. Silence is not merely the absence of noise: it is "positive"; "an autonomous phenomenon"; in a world dedicated to utility, it is "holy uselessness".

This book was first published in German in 1948. The present translation, by Mr. Stanley Godman, reads like an original. It is difficult to judge how so individual a work will strike other readers. Personally, I am in doubt which to admire most: the author's moral earnestness, the purity of his style, or the catholicity of his reading. P. A. SPALDING.

Mr. G. H. Cook's *The Story of Gloucester Cathedral* (Phoenix House, 6s.), consists of a foreword, a table of statistics, an eleven-page history, accurate and strictly factual, of the cathedral, two plans, and 41 photographs with explanatory rubrics. This book, which is one of a series, is well produced: its cover, especially, delights the eye. It would make an excellent present for anyone not an expert who is interested in church architecture.

Another pleasant gift-book is *Iona: A Book of Photographs* (The Iona Community, 12s. 6d.). It is difficult to avoid sentimentality when writing about Iona. Even Dr. Johnson, no lover of Scotland, was moved to unwonted heights of enthusiasm in describing this "illustrious Island", in the remote past, and now once again, "the luminary of the Caledonian regions". Mr. John Morrison, however, in his brief sketch of the island's history, wisely refrains from any attempt to paint the lily, and allows the 60 fine photographs which follow to tell their own tale. These include views, exterior and interior, of the Abbey, showing the work of restoration undertaken by members of the Community; the village; coast scenes; and, perhaps most impressive of all, a glimpse of the lonely road across the Machair or inland plain. There is a useful end-paper map. On p. 26 the height of Ben More, Mull (3,169 feet), is given incorrectly. P. A. SPALDING.

Sri Aurobindo and the Soul Quest of Man (Allen and Unwin, 10s. 6d.), by Nathaniel Pearson, is a book for those interested in religious mysticism and Eastern religious metaphysics. It is not an easy book to digest, for it attempts to expound the basic metaphysical principles of the great Indian sage from his work "The Life Divine". Mr. Pearson has had personal contact with Aurobindo in his Ashram for some years and deals with his theme in an up-to-date way. The assumption that Revelation through one particular religion is only a stage to man's progressive soul development, however, will hardly meet with Christian acceptance. H. V. MARTIN.

ALSO RECEIVED

Mediæval Latin Lyrics, trans. by HELEN WADDELL. 352 pp. Penguin Classics. 3s. First published in 1929, this excellent collection is made avaliable at an economical price. The poems are well chosen, sympathetically translated, and usefully annotated.

Lincoln Angels, by ARTHUR GARDNER. 29 pp. The Subdeanery, Lincoln. 2s. 6d. Photographs and descriptions of the famous Lincoln Angel Choir.

Of Good Courage. 32 pp. Frederick Warne. 2s. 6d. An attractive little gift book with quotations and illustrations on the theme "courage", chosen by A. L. Haydon.

A School Library List. A useful guide, free, from C.U.P., Euston Road, London.

The Young Delinquent, by THOMAS FERGUSON. 158 pp. O.U.P. 10s. 6d. Valuable factual information on a pressing present problem.

The History and Ethics of Interest, by ARTHUR BIRNIE. 40 pp. Wm. Hodge. 3s. 6d. An informed attack on the interest system, which will shake many generally accepted ideas.

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The *Concise Guides* for 1953, published by the Religious Education Press, maintain the high standard of these teachers' helps on the British Graded Lessons. They are of invaluable assistance to teachers whether working in training class or alone. The *Beginners' Concise Guide* is 5s., or 1s. 3d. in quarterly parts; the *Primary*, *Junior* and *Senior* are 6s. each, or 1s. 6d. in quarterly parts; the *Young People's Concise Guide* is 6s.

Methodism in the Channel Islands, by R. D. MOORE. 175 pp. Epworth Press. 6s. 6d. (paper 5s.). An admirable account not only of Methodism but of the general and religious history of the Channel Islands since the sixth century. Valuable both as history and as a commentary on evangelistic method.

The *Congregational Pocket Diary* for 1953 (Independent Press, 5s.) is invaluable for ministers and others who need reasonable space for recording their daily engagements, and who appreciate a line-a-day section for the following year. It is of handy size, 4 in. x 3 in., bound in morocco-grained plexide, contains useful general and denominational information, and is obtainable in red, green or blue.